

# SVETASVATARA UPANISHAD

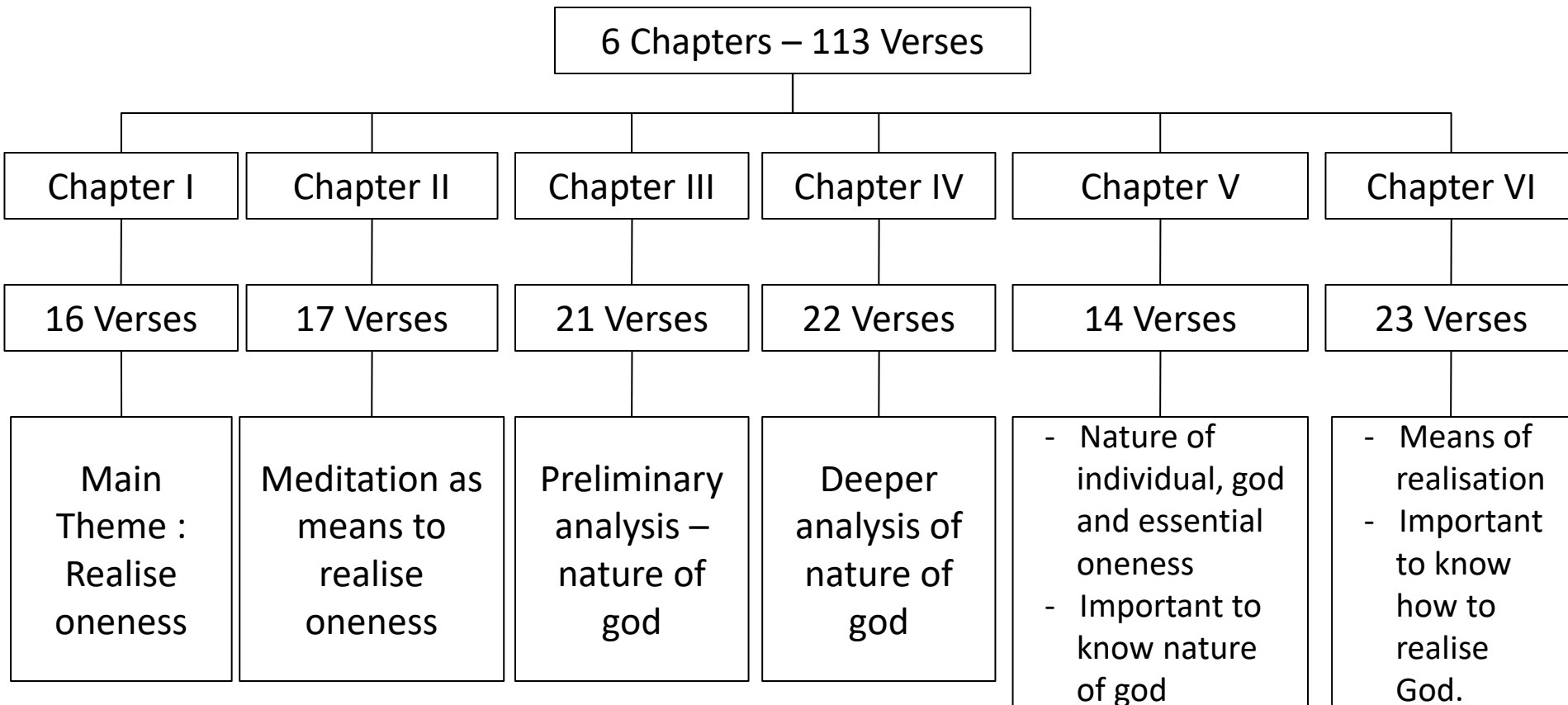


## INTRODUCTION :

- Krishna Yajur Veda
- **Sage** : Svetasvatara

Sage with Pure senses – without likes + dislikes  
Sveta – Pure, white  
Asva – Horse / Senses

- **Student** : Group of Rishis



**Note** : Upanishad focuses more on the Nature of God.

## CHAPTER 1

### Verse 1 :

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्र  
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

Harih om brahmavadino vadanti ।

kimkaranam brahma kutah smajata jivamah kena kva ca sampratisthah ।

adhithitah kena sukhetaresu vartamahe brahmavido vyavastham ॥ 1 ॥

Students of Brahman (i.e. the Vedas) discuss (among themselves) : What is the cause? (is it) Brahman? whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery? [Chapter 1 – Verse 1]

### Disciples :

1. Is Brahman the ultimate cause of the world.
2. Where have we come from? (Did we exist before we came into our mothers womb)
3. What gives life? Food, air, water?
4. Where do we go after death?

Body goes back to earth what about the life that sustains it? In what does creation merge?

5. What law governs Joy and sorrow?  
What is the power behind our action?

## Verse 2 :

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या ।  
संयोग एषां नत्वात्मभावा-दात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

kalah svabhavo niyatir yadrccha bhutani yonih puruseti cintyam I  
samyoga esam na tv atmabhavad atma hy anisah sukhaduhkhahetoh II 2 II

Time, nature, law, chance, matter, energy, intelligence - neither these, nor a combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery. [Chapter 1 – Verse 2]

### Possible Causes of creation are :

1. Kala – Time
2. Svabhava – Nature
3. Niyati – Actions giving fruit
4. Yadrccha – Accidentality
5. 5 Elements
6. Jivatma

All above inert not sentient don't have power to work independently. Jivatma – under destiny of Prarabda is cause of pain and pleasure. Therefore cause is something else.

### Verse 3 :

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।  
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

te dhyanayoganugata apasyan devatmasaktim svagunair nigudham ।  
yah karanani nikhilani tani kalatmayuktany adhitisthaty ekah ॥ 3 ॥

Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone ; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect. [Chapter 1 – Verse 3]

- Maya of Lord with 3 Gunas – Satwa, Rajas, Tamas (Modes or qualities) is cause of creation.

### Verse 4 :

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः ।  
अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥ ४ ॥

tam ekanemim trivrtam sodasantam satardharam vimsatipratyarabhih ।  
astukaih sadbhir visvarupaikapasam trimargabhedam dvinimittaikamoham ॥ 4 ॥

We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight ; which is driven along three different roads by means of a belt that is single yet manifold ; and which each revolution gives rise to two. [Chapter 1 – Verse 4]

- Prakrti is Undifferentiated / RIM – of manifested world.
- 3 Layered ring of 3 Gunas keeps the wheel safe and secure.

## Verse 6 :

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।  
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥६॥

sarvajive sarvasamsthe brhante tasmin hamso bhramyate brahmacakre ।  
prthag atmanam preritaram ca matva justas tatas tenam ratvam eti ॥ 6 ॥

In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled about. Knowing the individual soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality.  
[Chapter 1 - Verse 6]

- Owing to power of maya, Brahman appears as entire universe.
- Individuals are also Brahman.
- Being ignorant of our essential nature we revolve in the wheel of worldly existence.
- Individual thought makes us feel finite and separate from Brahman.
- Jiva emerges from, Brahman sustained by it, and goes back to Brahman.
- Till we realise our oneness with it, we roam around identifying with body and living as finite individuals.
- When we realise our nature as Brahman, we attain immortality.

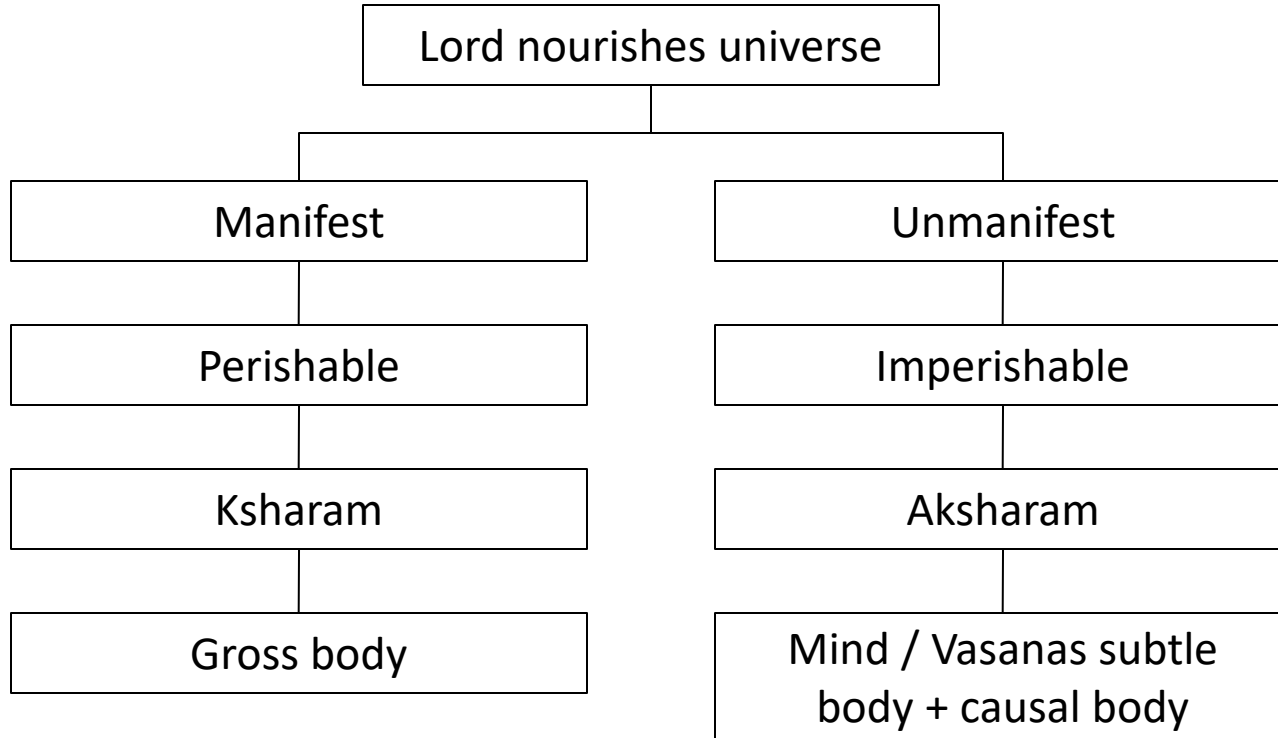
## Verse 8 :

संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।  
अनीशश्चात्मा बध्यते भोक्तृ- भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥

samyuktam etat ksaram aksaram ca vyaktavyaktam bharate visvam isah ।  
anisas catma badhyate bhoktrbhavaj jnatva devam mucyate sarvapasaih ॥ 8 ॥

The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it. [Chapter 1 – Verse 8]

- What is cause of Bondage and what is knowledge that liberates?



- When Jiva doesn't know the lord, it is powerless and gets bound by sense of being the enjoyer, but when it comes to know the lord, it is freed from all bondages.

## Gita :

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable. [Chapter 15 – Verse 16]

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।  
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

But distinct is the Supreme Purusa called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them. [Chapter 15 – Verse 17]

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।  
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८.१८ ॥

Knowledge, the known and the knower form the threefold impulse to action, the organs, the action, the agent form the threefold basis of action. [Chapter 18 – Verse 18]

## Jiva :

- Bound by desires to enjoy, does actions and gets into vicious cycle of doing + enjoying. we are bound by our sense of enjoyership.

## How Jiva is liberated?

- Jiva realises I am neither Karta, or bokta and I am Paramatma / truth within – this liberates a person by dropping wrong notion.



## Verse 9 :

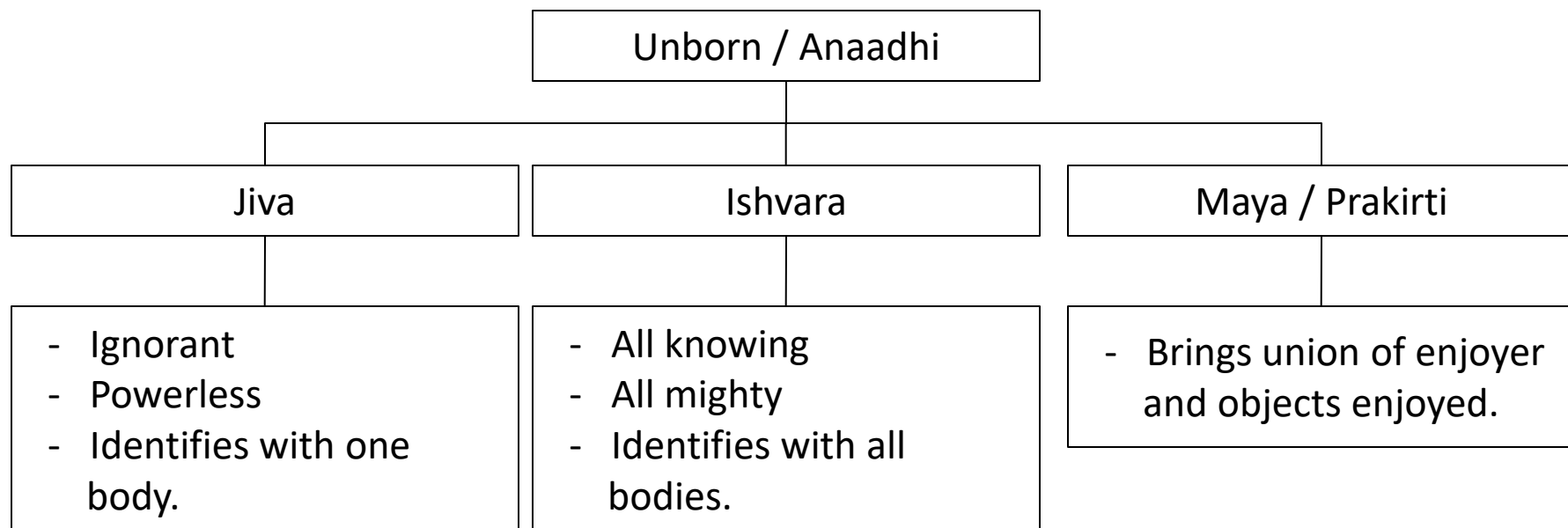
ज्ञानौ द्वावजावीशनीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥ ९ ॥

jnajnau dvav ajav isanisav aja hy eka bhoktrbhogarthayukta I

anantas catma visvarupo hy akarta trayam yada vindate brahmam etat II 9 II

the conscious subject and the unconscious object, the master and the dependent, are both unborn. She too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship. [Chapter 1 – Verse 9]



- Jiva identifies with different bodies since beginningless time.
- Prakriti – power resides in Jiva and Ishvara.

## Verse 10 :

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।

तस्याभिध्यानाद्योजनात्तत्त्व-भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

ksaram pradhanam amrtaksaram harah saratmanav isate deva ekah I

tasyabhidhyanad yojanat tattvabhavad bhuyas cante visvamayanivrttih II 10 II

Matter is perishable, but God is imperishable and immortal. He, the only god, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [Chapter 1 – Verse 10]

- Gods power is called Prakrti / Pradhanam in which universe rests during Pralayam. Everything in universe is subject to constant change and god alone is immortal.

## How to see one-ness with Ishvara?

a) Abhidhyanat – meditation

b) Yojanat – Union – identifying with it as ones self.

c) Tattva bavat – owning it as Aham Brahma Asmi.

- This to be done till ego that creates all the differences ends and there is total elimination of maya.
- Ramana Maharishi – “Upadesa Sara” verse 20

अहमि नाशभाज्यहमहंतया ।  
स्फुरति हृत्स्वयं परमपूर्णसत् ॥ २० ॥

*Ahami naasha bhaajyabam abam taya  
Sphurathi Hrut Svayam parama poorna sat*

When the ego is destroyed, the Self which is the Supreme-Infinite-Existence shines forth of its own (Independently) as I – I. [Verse 20]

- When ego ends, self shines gloriously, spontaneously in the heart.
- Maya – is illusion of universe created by ignorance.
- Fire of God – realisation burns the satyatva buddhi – sense of reality attached to the world, it burns the ignorance, ego and duality.

### Verse 11 :

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।  
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥ ११ ॥

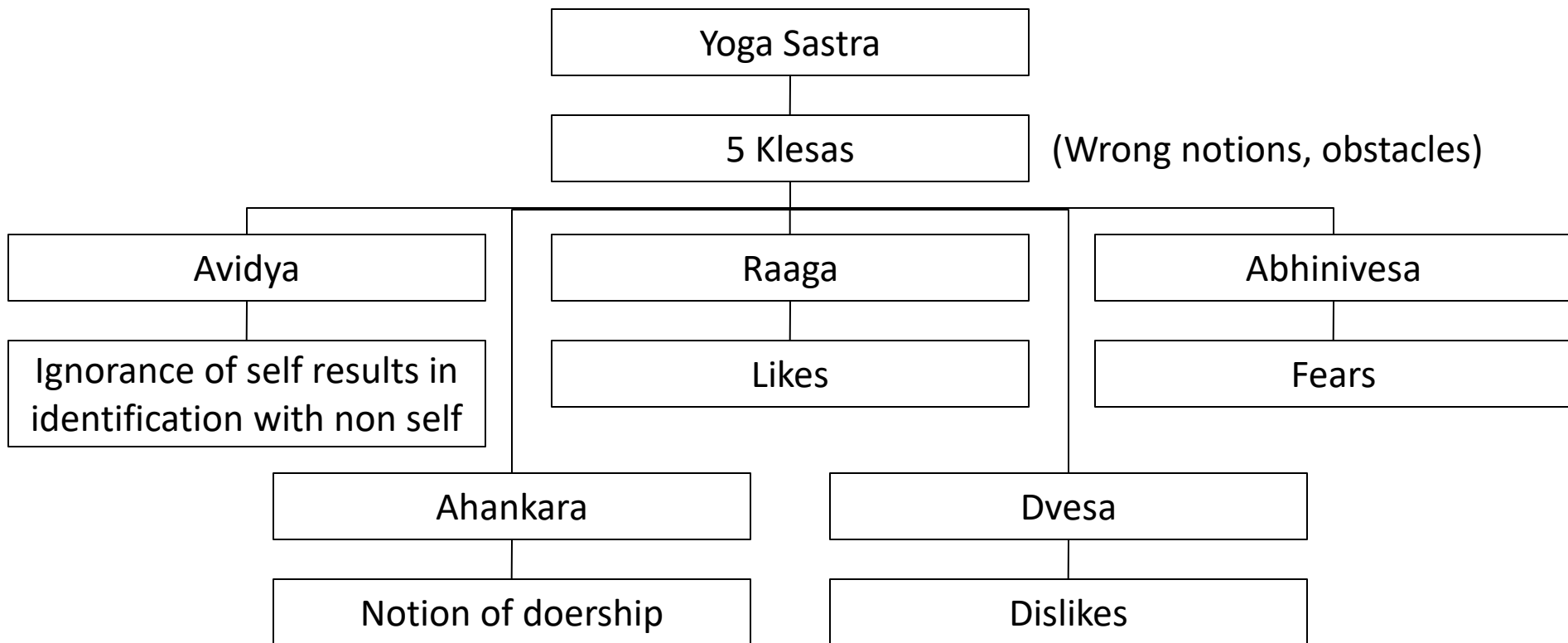
jnatva devam sarvapasapahanih ksinaih klesair janmamrtyuprahanih I  
tasyabhidhyanat trtiyam dehabhede visvaisvaryam kevala aptakamah II 11 II

With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second. [Chapter – Verse 11]

- Knowing god, all bondages are snapped, ignorance and sorrows are exhausted, cycle of birth and death ends. One reaches the third state where all desires are fulfilled (Apta Kama).

### How are we bound?

- Bound by Asa, Pasa, Satair, Baddha – Expectations, likes, dislikes, Prejudices, notions of right and wrong.
- All these arise due to identification with the body.



- Bondage is notional and hence we stop blaming others for our wrong notions.

1 <sup>st</sup> Stage	2 <sup>nd</sup> Stage	3 <sup>rd</sup> Stage
Awareness of Body	Awareness of World goes	Awareness of God
Waking + Dream	Sleep	Turiyam

- When we appreciate the infinite bliss within, we become masters of the world, totally independent, free, instead of being enslaved by the world and begging for happiness from objects and beings.

## Verse 12 :

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् ।  
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

etaj jneyam nityam evatmasamstham natah param veditavyam hi kimcit I  
bhokta bhogyam preritaram ca matva sarvam proktam trividham brahmam etat II 12 II

This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation, the enjoyer, the enjoyed and the power which brings about the enjoyment - all are declared to be three aspects of Brahman. [Chapter 1 – Verse 12]

- Enjoyer, enjoyed and the motivator are 3 forms of truth.

## Gita :

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “Knowledge,” and what is opposed to it is “Ignorance”. [Chapter 13 – Verse 12]

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७.२ ॥

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

## Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः  
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih  
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 - Verse 5]

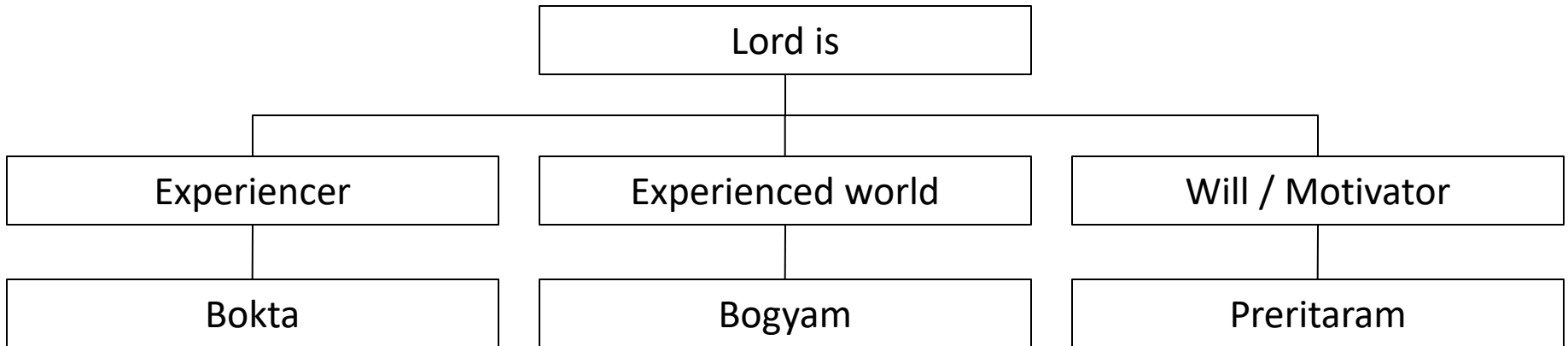
## Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-'ngirasam vidhivad-upasannah papraccha,  
Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become known?” [I – I – 3]

- Knowing the knower is the highest knowledge.
- Efforts remaining the same in acquiring worldly things and god, result of knowing the truth is infinite, quest for material things yields finite and impermanent results.
- We find enjoyment in our likes and dislikes.



- All is Prakrti – Nature of Lord.

## How to do Omkara meditation verse 13 + 14?

### Verse 13 + 14 :

वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।  
स भूय एवेन्धनयोनिगृह्य- स्तद्वोभयं वै प्रणवेन देहे ॥ १३ ॥

vahner yatha yonigatasya murtir na drsyate naiva ca linganasah I  
sa bhuya evendhanayonigrhyas tadvobhayam vai pranavena dehe II 13 II

Fire is not perceived in its cause, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization) is like that of fire (before and after percussion). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization). [Chapter 1 – Verse 13]

स्वदेहपरिणि कृत्वा प्रणवं चोत्तरारणिम् ।  
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥ १४ ॥

svadeham aranim krtva pranavam cottararanim I  
dhyanairmathanabhyasad devam pasyen nigudhavat II 14 II

Making one's own body the lower piece of wood, and the Pranava the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden. [Chapter 1 – Verse 14]

### Example 1 :

- Unmanifest to manifest.
- When 2 pieces of wood are repeatedly rubbed, the resultant friction manifests the fire.
- Latent fire manifests through efforts.
- Similarly self can be realised in this body through the Omkara.

## Example 2 :

- OM – Meditation verse 14 in Kaivalya Upanishad also.

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।  
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।  
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।  
puratraye kṛīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitraṁ ।  
ādhāramānandamakhaṇḍabodhaṁ yasmiṁllayaṁ yāti puratrayaṁ ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]

- Body = Lower cup
- OM = Upper cup
- In meditation, repeatedly negate.
- I am not the gross, subtle, causal body. I am not doer of actions, the individual finite self – Jiva.
- I am the supreme truth.
- Dhyana Nirmathana – is regular practice of negation and assertion, results in direct realisation.



## Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

- I am not the mind, intellect, ego, or the memory thoughts. Nor I am the ears, the tongue, nose or eyes. I am not the space, earth, fire, nor the wind.
- I am Consciousness, Bliss, Auspicious am I, Auspiciousness Am I.
- I am silence truth between 2 Om sounds and thoughts.
- Fire is presiding deity of speech. Invoke the subtle fire through the chanting of Om chanting develops ensures a pure and bright mind, removes darkness of ignorance to illumine the truth within.

## Verse 15 + 16 :

तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।  
 एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥ १५ ॥  
 सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।  
 आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् ॥ १६ ॥

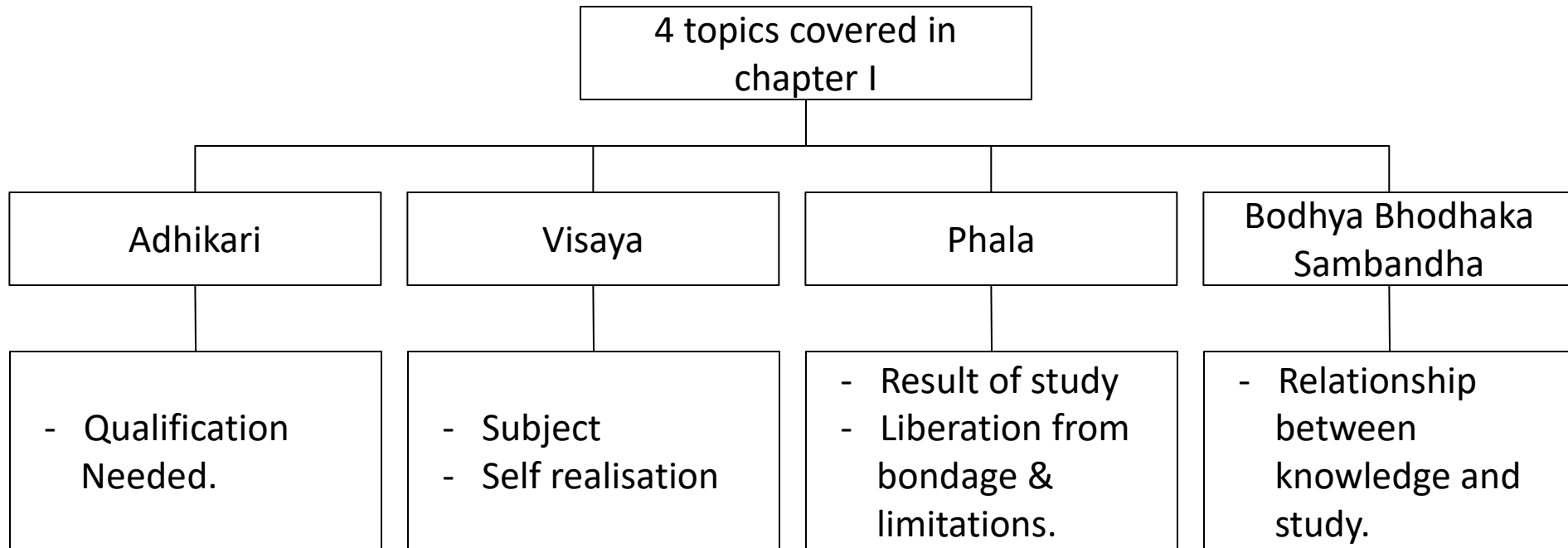
tilesu tailam dadhaniva sarpir apah srotahsya aranisu cagnih I  
 evam atma atmani grhyate sau satyenainam tapasa yo 'nupasyati II 15 II  
 sarvavyapinam atmanam ksire sarpir ivarpitam I  
 atmavidyatapomulam tad brahmopanisatparam tad brahmopani satparam II 16 II

As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation - he becomes that Supreme Brahman, the destroyer of ignorance. [Chapter 1 – Verse 15 & 16]

- Verse 13 + 14 – Pasyet – One should see
- Verse 15 + 16 – Anu-pasyet – once the truth is realised it is seen always.

Manifest	Unmanifest	Process
Sesamum Seed / Coconut / Groundnut	Oil	Crushed
Milk	Butter	Churned
Wood	Fire	Churned
Well	Water	Dug
Body	Self	Penance / Churning in Meditation

- An intellectual value for the artificial, illusory, apparent or virtual keeps us away from our nature – the real and actual.
- Tapas is to conserve and enhance our energy.
- Concentration of mind, deep contemplation, or meditation is highest tapas.



- Study of 1<sup>st</sup> chapter completes the study of the entire upanishad.

## CHAPTER II

### Verse 1, 2, 3 :

युञ्जानः प्रथमं मनस्तत्वाय सविता धियः ।  
अग्नेज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ १ ॥

yunjanah prathamam manas tatvaya savita dhiyah I  
agner jyotir nicayya prthivya adhy abharat II 1 II

First harnessing the mind and the senses with a view to realize the Truth, and then having found out the light of the fire, the Evolving Soul brought itself out of the earth. [Chapter 2 – Verse 1]

युक्तेन मनसा वयं देवस्य सवितुः सवे ।  
सुवर्गेयाय शक्त्या ॥ २ ॥

yuktena manasa vayam devasya savituh save I  
suvargeyaya shaktya II 2 II

With our minds controlled so as to manifest the self-luminous Immanent Soul, we shall vigorously endeavour for the attainment of supreme bliss. [Chapter 2 – Verse 2]

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।  
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ ३ ॥

yuktvaya manasa devan suvar yato dhiya divam I  
brhaj jyotih karisyatah savita prasuvati tan II 3 II

Controlling the heaven-aspiring senses with the help of the mind and the intellect, the Immanent Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light. [Chapter 2 – Verse 3]

- Prayer for grace to sun god and promise of self effort.
- **Every object has 3 aspects :**

### SUN

Adhibautika	Gross	Source of energy + life
Adhidaivika	Subtle	Presiding deity of light eyes
Adhyatmika	Spiritual	Core of our existence Consciousness

- Prayer addressed to all 3 aspects of the Sun.

## Verse 4 :

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।  
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्ठुतिः ॥ ४ ॥

yunjate mana uta yunjate dhiyo vipra viprasya brhato vipascitah I  
vi hotra dadhe vayunavid eka in mahi devasya savituh paristutih II 4 II

Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practise meditation and concentration. [Chapter 2 – Verse 4]

- Praise of Lord.

## Verse 5 :

युजे वां ब्रह्म पूर्वं नमोभिर्विश्लोक एतु पथ्येव सूरेः ।  
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ ५ ॥

yuje vam brahma purvayam namobhir vi sloka etu pathyeva sureh I  
srnvani visve amrtasya putra a ye dhamani diviyani tasthuh II 5 II

Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself! May the sons of Immortal Bliss hearken to me - even they who occupy celestial regions! [Chapter 2 – Verse 5]

- Pray to the mind and senses to enable us to realise the truth.
- We are born form the immortal truth and therefore immortality is our birth right.

## Verse 6 :

अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।  
सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥ ६ ॥

agnir yatrabhimathyate vayur yatraderudhyate I  
somo yatraticyate tatra samjayate manah II 6 II

Where fire is churned out, where air is controlled, where Soma juice overflows, there the mind attains perfection. [Chapter 2 – Verse 6]

- For spiritual seeker.

Ritualist	Meditator
Churning the fire	Practice of meditation
Breath control	Means to concentrate, purify and control the mind

### Extracting soma juice :

- Penance to prepare body + mind for meditation.

### Verse 7 :

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।  
यत्र योनिं कृणवसे न हि ते पूर्वमक्षिपत् ॥ ७ ॥

savitra prasavena jusetā brahma purvyam ।  
tatra yonim krnavase nahi te purtam aksipat ॥ 7 ॥

Attaining whom thou destroyest the source and art no more troubled by the results of past actions - to that ancient Brahman be thou devoted through the Prime Cause, the Immanent Soul. [Chapter 2 – Verse 7]

- After seeking blessing of Sun God, you must worship that eternal Brahman and Abide in it.

Ista Karma	Spurta Karma
- Rituals like fire worship, idol worship	- Tree plantation - Social service

- Actions & result bind man – creates attachments, strengthens doership, cause disturbance in the mind in meditation.

## Gita :

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३.९ ॥

The world is bound by actions other than those performed for the sake of sacrifice ; do thou, therefore, O son of Kunti, perform action for that sake (for yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

- In order to gain abidance in meditation, we must worship eternal God who exists before anything. It frees us from bondage of action.

## Gita :

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

## Verse 8, 9, 10 : Aids to mediation

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निवेश्य ।  
ब्रह्मोदुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयानकानि ॥ ८ ॥

trirunnatam sthapyam samam sariram hrdindriyani manasa sannivesya ।  
brahmodupena pratareta vidvan srotamsi sarvani bhayavahani ॥ 8 ॥

Placing the body in a straight posture, holding the chest, throat and head erect, and drawing the senses and the mind into the heart, the knowing one should cross over all the fearful currents by means of the raft of Brahman. [Chapter 2 – Verse 8]

- Sit straight. With draw sense organs – Pratyahara in Yoga, Uparati in Vedanta.
- Mind should not prompt eyes to see, ear to hear.... Do this by chanting OM repeatedly by paying full attention to sound. Removes fluctuations of the mind.

## Panchadasi :

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।  
दीर्घं प्रणवमुच्चार्य मनोराज्यं विजीयते ॥६२॥

One who has understood intellectually the nature of the secondless Brahman and who is free from the defects of intellect, should live in solitude, and over a long period practice the Japa of Aum and thus control the vagaries of the mind. [Chapter 4 – Verse 62]

- Silence between 2 Om's is the attributeless truth, which underlies 3 states and 3 bodies – (A, U, M)

## Verse 9 : Pranayama

प्राणान् प्रपीडयेह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्रुसीत ।  
दुष्टाश्वयुक्तमिव बाहमेनं विद्वान् मनो धारयेताप्रमत्तः ॥ ९ ॥

pranan prapidyeha sa yuktacestah ksine prane nasikayocchvasita ।  
dustasvayuktam iva vaham enam vidvan mano dharayetapramattah ॥ 9 ॥

Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses. [Chapter 2 – Verse 9]

- Prana Viksana – Observing breath gives concentrated, pure and subtle mind.
- Pratyahara : Senses are tamed like wild horses by the meditator.
- Dharana : Deep concentration of mind.
- Meditation possible with moderation in eating, waking, sleeping, entertaining.

## Gita :

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७ ॥

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep and wakefulness. [Chapter 6 – Verse 17]



## Verse 10 :

समे शुचौ शर्करावह्निवालुका- विवर्जिते शब्दजलाश्रयादिभिः ।  
मनोनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥

same sucau sarkaravahnivaluka-vivarjite sabdajalarsayadibhih I  
mano'nukule na tu caksupidane guhanivatasraya ne prayojayet II 10 II

One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice - places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises. [Chapter 2 – Verse 10]

- What is good place to sit in meditation.
- Clean, not noisy, conducive to the mind.

## Example :

- Sage Valmiki in meditation didn't notice ant hill on him. We feel them crawling all over us even when there are no Ants.

## Verse 11 :

नीहारधूमार्कानिलानलानां स्वद्योतविद्युत्स्फटिकशशीनाम् ।  
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११ ॥

niharadhumarkanalanilanam khadyotavidyutsphatikasasinam I  
etani rupani pura hsarani brahmany abhivyaktikarani yote II 11 II

Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice. [Chapter 2 – Verse 11]

- What are signposts on the path of meditation?
- We may see mist, soft light, feel of hot Air, streams of light, sparks of light as from a crystal.
- Self is Asabdam, Asparsam, Arupam, Nityam, Agandham avaca tapovana – satkam.

## Verse 12 :

न तस्य रोगो न जरा न मृत्युः  
प्राप्तस्य योगान्निमयं शरीरम् ॥ १२ ॥

prthvyaptejo'nilakhe samutthite pancatmake yogagune pravrtte I  
na tasya rogo na jara na mrtyuh praptasya yogagnimayam sariram II 12 II

When the fivefold perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will into be touched by disease, old age or death. [Chapter 2 – Verse 12]

- Deeper meditation on truths leads to subtle powers and experiences.
- I am the truth in earth element which is in all the things and beings in its gross and subtle form.
- I am sweet fragrance of earth.

## Gita :

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७.९ ॥

I am the sweet fragrance in earth and the brilliance in fire,  
the life in all beings and I am austerity in the austere.  
[Chapter 7 – Verse 9]

## Verse 13 :

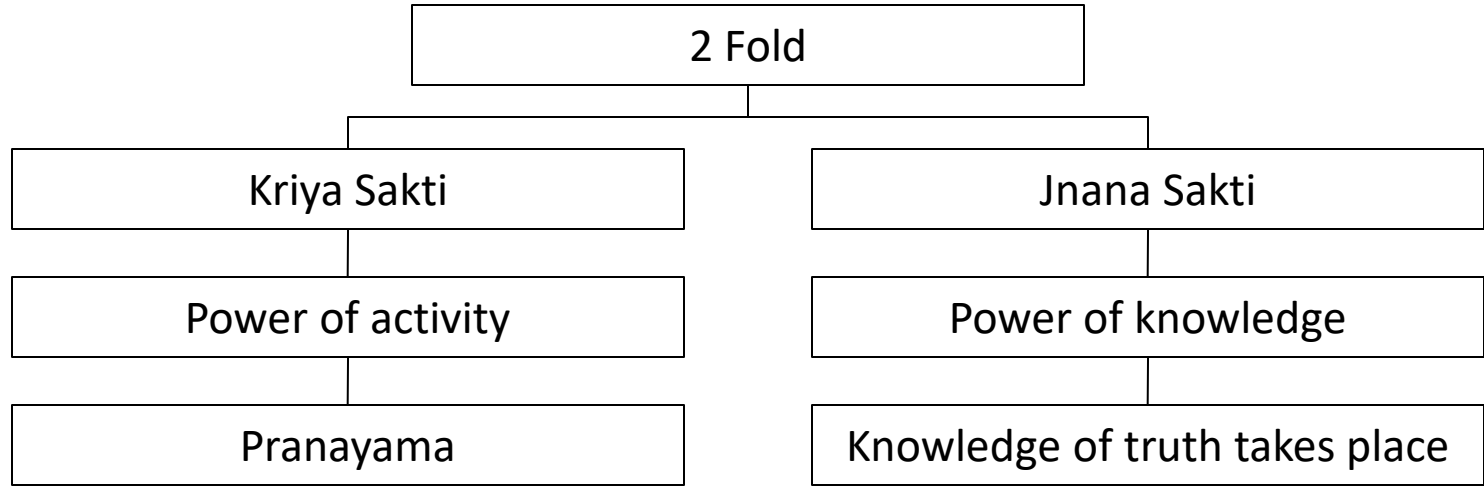
लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादः स्वरसौष्ठवं च ।  
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥

laghutvam arogyam alolupatvam var naprasadah svarasau sthavam ca I  
gandhah subho mutrapurisam alpam yogapravrttim prathamam vadanti II 13 II

It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness of excretions. [Chapter 2 – Verse 13]

- **1<sup>st</sup> Signs** : Lightness, good health, glowing complexion, sweetness of voice, An apple a day keeps a doctor away, but an onion a day keeps everyone away.

- Lords creative maya power is 2 fold.



### Upadesa Sara :

त्तिवायवश्चित्रिक्रियायुताः ।  
शाखयोर्द्वयी शक्तिमूलका ॥ १२ ॥

*Cittavaayavaas citkriyaayutaah  
Saakhayor dvayee saktimulakaa*

The mind and the vital airs are endowed with knowledge and activating power respectively. These are the two branches of the one basic power (of the Lord). [Verse 12]

### Verse 14 + 15 : Final goal of Yoga

यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत् सुधान्तम् ।  
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥ १४ ॥

yathaiva bimbam mrdayopaliptam tejomayam bhrajate tat sudhantam ।  
tad vatmatattvam prasamiksha dehi ekah krtartho bhavate vitasokah ॥ 14 ॥

Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Atman, realizes oneness, attains the goal, and becomes sorrowless. [Chapter 2 – Verse 14]

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।  
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥

yad atmatattvena tu brahmatattvam dipopameneha yuktah prapasyet I  
ajam dhruvam sarvatattvair visuddham jnatva devam mucyate sarvapasaaih II 15 II

When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakrti, he is freed from all sins. [Chapter 2 – Verse 15]

- To realise the truth as ones own self (Atmatattvena) is the final goal of meditation.
- Meditation removes ignorance and false notions that I am finite, I am the body, Which covers the Atma ever shining self within.
- Truth is infinite, Unborn, birthless. Uncaused cause of the universe, eternal, unchanging, free of ignorance, self evident like light of lamp, illumines all our thoughts and senses.

Atman	Brahma
- Subject I, knower, illuminator, Conciousness in individual body.	- Infinite substratum of entire universe. - formless, attributeless, nirguna nirakara - Ishvara is saguna sakara.

- Seeker in meditation realises self in me (Atma) is substratum of universe (Brahman) and living being (Deva) that assumes different avataras at different times.
- God in eyes – with form, god in the heart – formless.

## Verse 16 + 17 :

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः ।  
स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥ १६ ॥

esa ha devah pradiso nu sarvah purvo ha jatah sa u garbhe antah I  
sa eva jatah sa janisyamanah pratyari janas tisthati sarvatomukhah II 16 II

This Divinity pervades all directions in their entirety. He is the first-born (Hiranyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions. [Chapter 2 – Verse 16]

यो देवो अग्नौ योऽप्सु यो विश्वं भुवनमाविवेश ।  
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥ १७ ॥

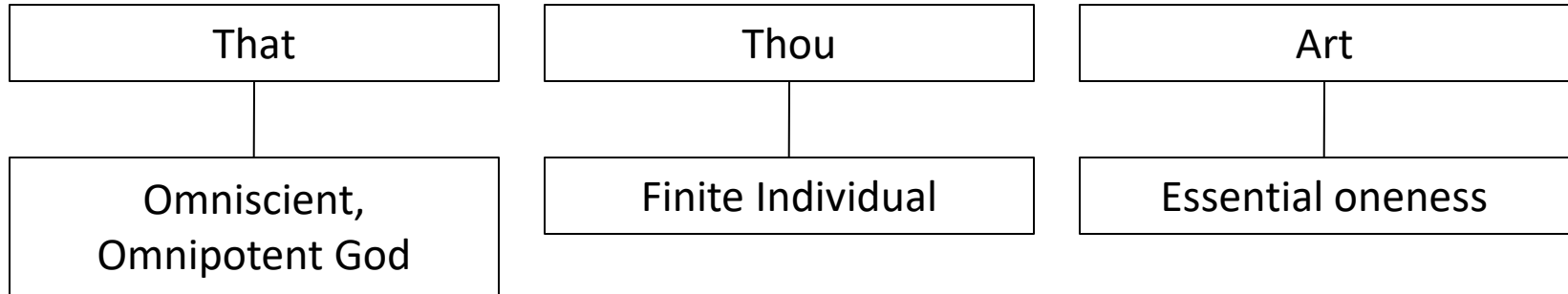
yo devo agnau yo apsu yo visva bhuvanam avivesa I  
ya osadhisu yo vanaspatisu tasmai devaya namo namah II 17 II

Salutations to the Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe. [Chapter 2 – Verse 17]

- Immanent nature of god pervades all directions and everything in creation.
- He is inner self of all beings. Self of 5 elements, countless cosmos.

## Summary of Chapters

1)



2)

- 1<sup>st</sup> Chapter → Main theme to realise oneness
- 2<sup>nd</sup> Chapter → Meditation as means to realise this oneness
- 3<sup>rd</sup> Chapter → Tat – Pada shodanam – Nature of God.
- 4<sup>th</sup> Chapter → Deeper Analysis of God  
Explore full depth of the subject.
- 5<sup>th</sup> Chapter → Nature of God / Individual / essential oneness.
- 6<sup>th</sup> Chapter → Means of realisation.

## Chapter 3

### Tat Pada Shodamam (Nature of God)

#### Verse 1 + 2 : Powers of God

##### Verse 1 :

य एको जालवानीशत ईशनीभिः सर्वल्लोकानीशत ईशनीभिः ।  
य एवैक उद्भवे सम्भवे च य एतद् विदुरमृतास्ते भवन्ति ॥ १ ॥

ya eko jalavan isata isanibhih sarvami lokan isata isanibhih I  
ya evaika udbhave sambhave ca ya etad vidur amrtas te bhavanti II 1 II

It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realize this being become immortal. [Chapter 3 – Verse 1]

##### a) Eko Deva :

- Lord is nondual and possesses power of Maya shakti (Divine – power).
- One infinite God with names, forms, qualities, powers, and concepts.
- No one equal, contender, greater than him.
- Giridhari gopala dusara no koi – Mirabai.
- One entity, manifesting as many without intrinsic change.

##### b) Jalavan – Wiields maya – net

- Has infinite potential, maya net in which all beings caught.
- Creates illusionary and fascinating world.

### c) Ruler :

- Creates, sustains, resolves universe. Punishes (Nigraha) Anugraha (Rewards)
- We have individual powers to make or break relationships.
- If we say go to hell, other says – “meet you there”.
- We have small power to see hear, speak, think.
- Gods power to create 14 Lokas – realms of experiences.

Higher Lokas	Lower Lokas
1) Bhu	8) Atala
2) Bhuvah	9) Vitala
3) Suvah	10) Sutala
4) Mahah	11) Talatala
5) Janah	12) Mahitala
6) Tapah	13) Rasataha
7) Satyam	14) Patala

- Anandakoti brahmamda nayika countless cosmoses in each loka, and countless beings.
- Each cosmos has Brahma Vishnu Maheshwara.
- His laws infallible. Because of them, the wind blows, water flows, planets stars and galaxies revolve, eyes see, food gets digested and all beings live.



- Remaining within beings he controls man through his conscience and through circumstances and laws that govern his body and mind.
- God in above form is called Savita.

## Verse 2 :

एको हि रुद्रो न द्वितीयाय तस्थुर्य इमाँल्लोकानीशत ईशनीभिः ।  
प्रत्यह् जनास्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

eko hi rudro na dvittyaya tasthe ya imami lokan isata isanibhih I  
pratyari janas tisthati samcukocantakale samsrjya visva bhuvanani gopah II 2 II

He who protects and controls the worlds by His own powers, He - Rudra - is indeed one only. there is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself. [Chapter 3 – Verse 2]

## God is Rudra :

- Siva – Auspicious
- Makes others cry – “Rodaiti Iti Rudra”, with devotion or punishment.
- Removes Samsara – transmigration.

## God is immortal :

- Those who realise god as their own inner self become immortal.
- It means to know the truth, god, self to be beyond time and change.
- Free from fear of change and death.
- Realised, manifest lords immortal and divine powers in life.

### Verse 3 : Cosmic form

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।  
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन् देव एकः॥३॥

visvatascaksur uta visvatomukho visvatobahur uta visvataspat I  
sam bahubhyam dhamati sam patatir dyavabhumi janayan deva ekah II 3 II

Though God, the creator of heaven and earth, is one only, yet He is the real owner of all the eyes, faces, hands and feet in this universe. It is He who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated). [Chapter 3 – Verse 3]

- All eyes (power of perception, knowledge) and mouths (All enjoyments) belongs to him.
- God alone perceives all, knows all, enjoys all, through all living beings.
- God gifts hands and legs to humans and wings to the birds.
- Hands represent capacity to think and act (Karma Shakti) and self effort (Purusartha).
- Lakshini (Wealth), Saraswati (knowledge) and Govinda (Lord himself) reside in our hand.

### Morning Sloka :

कराग्रे वसते लक्ष्मिः करमध्ये सरस्वति ।  
करमूले तु गोविन्दः प्रभाते करदर्शनम् ॥

Karaagre Vasate Lakssmih Karamadhye Sarasvati |  
Karamuule Tu Govindah Prabhaate Karadarshanam ||

At the Top of the Hand (i.e. Palm) Dwell Devi Lakshmi and at the Middle of the Hand Dwell Devi Saraswati, At the Base of the Hand Dwell Sri Govinda; Therefore one should Look at one's Hands in the Early Morning and contemplate on Them.

- Look at hands every morning.

## Verse 4 :

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।  
हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ ४ ॥

yo devanam prabhavas codbhavas ca visvadhipo rudro maharsih I  
hiranyagarbham janayamasa purvam sa no buddhya subhaya samyunaktu II 4 II

May He, who created the gods and supports them ; who is the origin also of the cosmic soul; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law; may He, the great seer and the lord of all, endow us with good thoughts. [Chapter 3 – Verse 4]

- Seekers prays to Rudra.
- Rudra is prabhava (origin) of presiding deities of all laws. Source of all powers.

## Keno story :

- Agni devata couldn't burn blade of grass.
- Vayu devata couldn't blow blade of grass.
- Couldn't dry the dew drop on the blade of grass.
- All powers come from him alone.
- He assumes form of Hiranyagarbha.
- Womb of the universe.
- Hiranya – World – Garbha – Womb
- Hiranya – Knowledge – Garbha – Womb.
- Knowledge precedes any creation.

## Prayer :

- May we be blessed with auspicious thoughts, seeing the Lord in all and reaching the highest Goal.

## Gita :

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०.१० ॥

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to Me.  
[Chapter 10 – Verse 10]

- I unite you with such thoughts by which you can attain me.

## Verse 5 + 6 : Rudra suktam mantras

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।  
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥ ५ ॥

ya te rudra siva tanur aghorapapakasini I

taya nas tamuva samtamaya girisantabhicakashihi II 5 II

O Lord, who blesses all creatures by revealing the Vedas, deign to make us happy by Thy calm and blissful self, which roots out terror as well as sin. [Chapter 3 – Verse 5]

यामिषुं गिरिशन्त हस्ते विभर्ष्यस्तवे  
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ६ ॥

yam isum girisanta haste bibharsy astave I

sivam giritra tam kuru ma himsih purusam jagat II 6 II

O revealer of the Vedic truths, deign to make propitious that arrow which Thou holdest in Thy hand for shooting at somebody. O Protector of devotees, do not destroy that being personal form of Thine which has manifested as the universe. [Chapter 3 – Verse 6]

- **Prayer to saguna sakara rudra :**

Kill negativities and false notions and take gentle form of peace, love and joy in our hearts.

## Verse 7 :

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।  
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥ ७ ॥

tatah param brahma param brhantam yathanikayam sarvabhutesu gudham ।  
visvasyaikam parive stitaram isam tam jnatvam rta bhavanti ॥ 7 ॥

Higher than this personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing Him to be the Lord, one becomes immortal. [Chapter 3 – Verse 7]

- How to attain immortality?
- Knowing brahman who is hidden in all creatures, who is encompassing this entire world, and knowing him, one becomes immortal.
- God is beyond time, space, objects, desa kala vastu paricheda sunyam.
- God is present at all times, objectless, formless, attributeless, and unlimited object wise.
- As wave limited, water ever present everywhere in all waves.
- God gives life and existence to body assemblage.
- Death cannot embrace anything beyond time.

## Verse 8 : Realisation

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।  
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।  
tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

- I know this great person, resplendent like the sun and beyond darkness. By knowing him, one transcends death.

### Purusa Suktam :

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।  
देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥७॥

Sapta-Asya-Asan Paridhayah Trih-Saptah Samidhah Kritaah  
Deva-Yad-yagyam Tanwanaah Abadhnan Purusham Pasum ॥ 7 ॥

For this Yagna they appointed seven Vedies (Paridhayah) and created twenty one kinds of fuel in all. The very Lord whom the Devas desired to invoke with their Yagna, that very Prajapathi was tied to the sacrificial post as the animal offering.” [Verse 7]

- Purusa is purnatvat – Complete and infinite. Purisayanat, resides in heart of all beings. Substratum of universe, self effulgent Conciousness, source of all illumination, beyond darkness of ignorance.

### Keno Upanishad :

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम्  
यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् १

*Yadi manyase suvedeti dabhramevapi nunam tvam vettha brahmano rupam  
yadasya tvam yadasya devesvatha nu mimamsyameva te manye viditam*

The preceptor here hastens to warn his disciple : “If you think, ‘I Knew well’, it is certainly but little – the form of the Brahman you have known is also the form of the Deva-s. Therefore, I think that what thou thinkest is still to be ascertained.” [Chapter 2 – Verse 1]

- If you say, you know, you don’t know. Truth not known as object of knowledge but as the very self of seeker.

- Knowing / not knowing are thoughts in the mind. Realisation is to know the truth that illumines all thoughts.
- Realising truth as self is only path of liberation.
- Nanyah Pantha Vidyate Na anyaya.
- Liberation is to discard our false identity with the non-self and abide in our true self.

### Verse 9 :

यस्मात् परं नापरमस्ति किञ्चिद्- स्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।  
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक- स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥

yasmat param naparam asti kimcid yasman naniyo na jyayo 'sti kimcit ।  
vrksa iva stabdho divi tisthaty ekas tenedam purnam purusena sarvam ॥ 9 ॥

There is naught higher than or different from Him ; naught greater or more minute than Him Rooted in His own glory He stands like a tree, one without a second and immovable. By that being the whole universe is filled. [Chapter 3 – Verse 9]

Param	Aparam
Cause	Effect

- God has no cause or effect. Cause exists always before effect. Nothing exists before God.... God also not cause of anything.
- Nothing comes from him as nothing different from him (aparam Nasti – Kincit) – nothing exists after him. He is one without second.
- Nondual advaitam paramarthata.

## Meditate : Vivekchoodamani

एकमेव सद्नेककारणं कारणान्तरनिरास्यकारणम् ।  
कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇaṁ kāraṇāntaranirāsyakāraṇam |*  
*kāryakāraṇavilakṣaṇaṁ svayaṁ brahma tattvamasi bhāvayātmani || 260||*

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- —That Brahman Thou Art|| .... Meditate on this in your mind. [Verse 260]

- God distinct from cause and effect as ones own self.
- Nothing greater or smaller than God.
- All is him alone.
- God shines alone in his glory. As pure – existence – Conciousness pervading entire universe.

### Example :

- Water → Pervades all waves
- Rope → Pervades snake vision
- God → Substratum – world is appearance, superimposition



## Verse 10 :

ततो यदुत्तरतरं तदरूपमनामयम् ।  
य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥१०॥

tato yad uttarataram tadarupam anamayam ।  
ya etad vidur amrtas te bhavanti athetare dukkham evapiyanti ॥ 10 ॥

That Being is far beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone. [Chapter 3 – Verse 10]

### a) God is formless (Arupam) :

- Formless alone can take all forms.

### b) God is free from disease (Anamayam) :

- As it is formless, changeless, attributeless like space.
- We have spiritual disease called ignorance which causes desires, actions, results, vasanas, desires... cycle. Ego, selfishness, anger, greed, jealousy are symptoms of the disease which causes pain, anxiety, fear, depression.
- Seekers who know god as their immortal nature gain infinite bliss.
- Na alpe sukham asti. No joy in finitude (Chandogya Upanishad)

## Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव  
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥२३॥

Yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva  
vijijnasitavya iti bhumanam bhagavo vijijnasa iti ॥ 23 ॥

Sanatkumara said : 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Narada replied, 'Sir, I want to clearly understand the infinite.' [Chapter 7 – Verse 23]

## Verse 11 :

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।  
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥ ११ ॥

sarvananasirogrivah sarvabhutaguhasayah I  
sarvavyapi sa bhagavams tasmāt sarvagatah sivaH II 11 II

Therefore, that Divine Lord, being all-pervading, omnipresent and benevolent, dwells in the hearts of all beings, and makes use of all faces, heads and necks in this world. [Chapter 3 – Verse 11]

## Stages of Manifestation :

- God as Nirguna Nirakara is called Brahman – formless, nameless, attributeless.
- With potential maya shakti – called Ishvara – formless but with attributes, like omniscience, omnipotence (Saguna Nirakara).
- When attributes gets manifested as total mind or subtle world god associated with total mind called Hiranyagarbha (Saguna Sakara attributes – manifested).
- From this subtle state emerges entire gross world of names and forms called virat.

Attributes like power and knowledge are manifested in cosmic form and he takes specific form as incarnation (Avatara) Sri-Krishna, Sri Rama, are with beautiful form – Saguna Sakara.

Once we see God in all we can't label them as good or bad, friend or enemy.

**e) Gods nature of existence, Conciousness. Bliss manifests as :**

	Symbol	
Sira	Head	Jnana Sakti (Knowledge)
Griva	Neck	Adhara Sakti (Support)
Anana	Mouth	Bhogya Sakti (Enjoy)

**f) Bhagavan :**

One with 6 Bhagas – fortune in infinite measure.

Lordship	Aisvaram
Righteousness	Samagrasya
Fame	Yasa
Wealth	Sriyah
Knowledge	Jnanam
Dispassion	Vairagyam

- His remembrance purifies the hearts of men. God has divine powers one (Sivah) the self of all.

## Vishnu Purana :

*Aishvaryasya samagrasya viryasya yashasah sriyah  
jnana-vairagyayos chaiva sannaam bhaga itingana*

Parashara Muni thus defines Bhagavan, the Supreme Personality of Godhead, as one who is full or complete in six opulence's – who has full or complete strength, fame, wealth, knowledge, beauty and renunciation. [6 – 5 – 74]

This sloka tells us that there are six opulences and which has to be found in God.

AISHWARAYASYA	→ God is all wealth, he is the richest person.
VEERYASYA	→ He is the most powerful person.
YASHA	→ He is the most famous personality.
SREEYAHA	→ He is the most beautiful personality.
JNANA	→ He is the most knowledgeable, and
VAIRAGYA	→ Even though He possesses all of these, He is totally renounced from everything.

- What does the Lord do seated within us?

## Verse 12 :

महान् प्रभुर्वै पुरुषः सत्त्वस्यैव प्रवर्तकः ।  
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥ १२ ॥

mahan prabhur vai purusah sattvasyaisa pravartakah I  
sunirmalam imam praptim isano jyotir avyayah II 12 II

This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti). [Chapter 3 – Verse 12]

- Lord is Prabhu – All capable independent to do, undo or do otherwise. Purusa – full and complete.
- Without desires but capable of fulfilling desires.
- We are in complete, full of desires and have little capacity to fulfill desires.
- Dhiyo yonah prachodayat – Pray to enlighten our intellect with satvic qualities.
- We are in touch with supreme in thoughtless states of anger, joy, sorrow, pain, love for a fraction of a second and then catapulted into sense of I and mine.

### Verse 13 :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।  
हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥ १३ ॥

arigusthamatrah puruso 'ntaratma sada jananam hrdaye sannivistah I  
hrda manisa manasabhiklpto ya etad vidur amrtas te bhavanti II 13 II

Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal. [Chapter 3 – Verse 13]

### Same verse in Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।  
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेशीकां धैर्येण ।  
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,  
Tam svac-charirat pravrheta munjadi-vesikam dhairyaena,  
Tam vidyachukram amrtam tam vidyachukram amrtam-iti II 17 II

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – 3 – 17]

- Lord of knowledge is hidden by the mind and the spiritual heart. Those who know this become immortal.
- Feeling of I-ness arises from the spiritual heart.
- Effect covers the cause. Mind-intellect equipment is the created which covers the creator.
- Desires make the mind agitated, likes and dislikes color the mind and the intellect creates doubts, confusions and concepts. All these do not allow us to see God.
- Can I exist without I the self. Can pot maker forget to put mud in pot.

Waking	Dream	Sleep
- Intellect covers God	- Mental projections cover god	- Ignorance and dormant vasanas cover in deep sleep state.

**Verse 14 + 15 :**

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।  
स भूमिं विश्वतो वृत्वा अत्यतिष्ठदङ्गुलम् ॥ १४ ॥

sahasrasirasa purusah sahasraksah sahasrapat I  
sa bhumim visvato vrtva atyatisthad dasangulam II 14 II

That Infinite Being has a thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten fingers. [Chapter 3 – Verse 14]

पुरुष एवेदं सर्वं यद् भूतं यच्च भव्यम् ।  
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ १५ ॥

purusa evedam sarvam yad bhutam yac ca bhavyam I  
utamrtatvasyesano yad annenatirohati II 15 II

That which is, that which was, and that which is yet to be - all this is nothing but this Infinite Being. Though He grows beyond His own nature into the form of the objective universe, He still remains the lord of immortality. [Chapter 3 – Verse 15]

- Cosmic form – Hymn in praise of lord. Purusa Sukhtam – found in all 4 vedas.
- Yajur – 18 Verses
- Rg – 16 Verses
- Sama + Atharvana – 4 – 5 Verses
- Sodasa Upachara Puja – 16 steps ritualistic worship
- Purusa suktam – Abhisheka Mantra
- Lord is manifest in gross world, (immanent) exists as potential power in unmanifest form and as pure absolute truth (transcendental).
- $\frac{1}{4}$  - Manifest as world / Maya
- $\frac{3}{4}$  - Unmanifest / Pure state.
- All this is lord. No this separate from I.
- He alone exists in the Past, present, future (Timeless).

### Verse 16 :

**सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १६ ॥**

**sarvatahpanipadam tat sarvato'ksisiromukham I  
sarvatahsrutimal loke sarvam avrtya tisthati II 16 II**

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe. [Chapter 3 – Verse 16]

- Same verse in Gita Chapter 13 – Verse 13.

## Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।  
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known”, knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.  
[Chapter 13 – Verse 13]

## Cosmic Vision :

Ishvara	Jiva
<ul style="list-style-type: none"><li>- All hands, legs, eyes, heads are his alone.</li><li>- Hence we are never alone</li></ul>	<ul style="list-style-type: none"><li>- Body and mind I call mine is his.</li><li>- This Dissolves sense of individuality into infinite source – Ishvara.</li></ul>

- What is purpose of study of Upanishads?
- Reduce our sense of I and my, our sense of separateness and ultimately merge them with the Lord.
- Devotee says – everything is yours, nothing is mine. Hence his attachments drop off.
- Selfishness, attachment, ego, possessiveness must reduce through devotion or knowledge. They alone cause sorrow in life.
- He teases us, tests us and teaches us in many forms. All is divine play alone.
- Individuals problems do they affect Lord?



## Verse 17 :

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।  
सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ १७ ॥

sarvendriyagu nabhasam sarvendriyavivarjitam ।  
sarvasya prabhum isanam sarvasya saranam suhrt ॥ 17 ॥

They realize Him as shining by the functions of all the senses yet without the senses, as the lord of all, the ruler of all, the refuge of all and the friend of all. [Chapter 3 – Verse 17]

## Gita :

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

### a) God the spark in all :

- God appears to have the attributes and functions of all instruments but he is devoid of all attributes and instruments.
- Electricity manifests as light in bulb, heat in heater and sound in music system but yet electricity free from all.

### b) God – Lord of all :

- Lord controls whole universe and makes everything happen in it.

### c) God – Great refugee (Sarana)

- Shelters all beings, all the times, from all calamities, unconditional well wisher (Suhrdam).

## Gita :

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५.२९ ॥

Knowing Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

## Verse 18 :

नवद्वारे पुरे देही हंसो लेलायते बहिः ।  
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

navadvare pure dehi hamso lelayate bahih I  
vasi sarvasya lokasya sthavarasya carasya ca II 18 II

It is He who resides in the body, the city of nine gates. He is the soul that sports in the outside world. He is the master of the whole world, animate and inanimate. [Chapter 3 – Verse 18]

## How is God present within us?

### a) God is Hamsa :

- Jiva travels from one body to another, one experience to another.
- Hamsa discriminates milk and water. Monks with pure mind can discriminate real and unreal and walk gracefully on path of dharma.
- God is called Hamsa as he destroys ignorance and its effects by giving knowledge of truth.

### b) God is city dweller :

- Body has 9 gates – 2 nostrils, 2 ears, 2 nostrils, mouth, genital organ and the anus through which individual transacts with the world.
- 10<sup>th</sup> gate is navel through which baby in foetus gets nourishment, closed at birth.
- 11<sup>th</sup> gate in (Katho Upanishad) is Brahmarandhra on the crown, for most is closed.
- Millions of species live and go about their activities.
- City has ingredients – homes, schools, hospitals – Body with 7 ingredients skin, blood, flesh, fat, bone, marrow and semen.

- Bhagawan Narayana has entered it. Lord dwells in City of 9 gates doing nothing or prompting anything.

### Gita :

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

### c) God the master :

- Controls gross and subtle, supreme master of the world, Inert and sentient there is no place outside it as he cannot exile anyone.

### Verse 19 :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।  
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah I  
sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

### Similar mantra in Katho Upanishad :

हंसः शुचिषद्वसुरान्तरिक्षसद् होता वेदिषदतिथिर्दुरोणसत् ।  
नृषद्वरसदृतसद्बोमसद् अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

Hamsah sucisad vasur antariksa-sad hota vedi-sad atithir durona-sat,  
Nr-sad vara-sad rta-sad vyoma-sad abja goja rtaja adrija rtam-brhat II 2 II

(2) As Hamsa (sun), He dwells in heaven ; as Vayu (air) He dwells in the sky ; as fire He dwells on the sacrificial altar (or on earth) ; as guest He dwells in a house, He dwells in man, in the Gods, in the sacrifice, (truth), in the sky. He is born in the water, He is born on the earth, He is born in the sacrifice, He is born on the mountains ; He is the true and the great. [II – II – 2]

### a) God an enigma : (Paradoxical verse)

- God without hands – Catches all
- God without feet – Moves everywhere.
- God without hands – Holds everything
- God without ears – hears all (Sound on feet of Ant)
- How? Shatters truth for direct realisation.
- God is Niruphadikam (conditioning).
- (Upa samipe sthitva svaguna-dharman anyasmin adhatte iti upadhi).

Upadhi / Conditioning	Upahitam
<ul style="list-style-type: none"><li>- Red cloth</li><li>- Body, mind, hands, legs</li></ul>	<ul style="list-style-type: none"><li>- Colourless crystal</li><li>- God</li></ul>

- **Body moves :**  
We are seen to be moving conditioned by body car.
- Without existence and life, neither hands can grasp or eyes see.

### Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smalokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [1 – 2]

## **b) God the unknown :**

- Gods knows all – none knows him.  
Seer – knows seen .  
Seen cannot know seer.
- Eyes see object. Objects can't see eyes.
- Mind knows what eyes see. Eyes can't see what mind knows.
- I – self, knows what mind thinks and eyes see, but neither mind nor eyes know the “I” that knows.
- Self can never be object of knowledge.
- God can't be objectified, felt as emotion or intellectually thought like concept. He remains unknown to us.
- **Samartha Ramdas :**  
Without becoming thinker, think of that which cannot be thought of. Mind merges in truth.
- We say infinite, immutable, timeless, intellect is unable to grasp its meaning. It negates all finite that is changing and time bound. Then whatever remains is true meaning of infinite, and me the truth.

### c) God is Agrayam (First) :

- God, nondual exists before everything.

#### Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-  
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- From existence, all names + forms emerged. Gold exists before ornaments.

#### Isavasya Upanishad :

अनेजदेकं मनसो जवीयो नैनहेवा आप्नुवन्पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,  
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

- However fast one may run, God / truth overtakes all, even the mind, and reaches before he already exists everywhere.

## Verse 20 :

अणोरणीयान् महतो महीया- नात्मा गुहायां निहितोऽस्य जन्तोः ।  
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥ २० ॥

anor anityan mahato mahiyan atma guhayam nihito 'sya jantoh I  
tam akratum pasyati vitasoko dhatuprasadan mahimanam isam II 20 II

Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord. [Chapter 3 – Verse 20]

- How is unknowable god to be realised?
- **Similar mantra in katho upanishad :**

अणोरणीयान्महतो महीयान् आत्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-anityan mahato mahiyan Atmasya jantor-nihito guhayam,  
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah II 20 II

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – 2 – 20]

### a) God : Big or Small?

- God is all pervading, formless and substratum of everything. God exists and pervades space.

### b) Know god through grace (Dhatu Prasadat)

- Impure mind can't realise god.

## Gita :

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५.११ ॥

The seekers striving (for perfection) behold Him dwelling in the self ; but, the unrefined and unintelligent, even though striving, see Him not. [Chapter 15 – Verse 11]

- Mind free from attachments, sorrows, regrets, agitations is fit instrument to know the truth.
- Desires alone agitate mind and prompt us into action. A mind free from desires (Akratuh Pasyati) sees god.
- Grace of lord coupled with grace of pure mind reveals god.

### Verse 21 :

वेदाहमेतमजरं पुराणं सर्वा- त्मानं सर्वगतं विभुत्वात् ।  
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यत् ॥ २१ ॥

vedaham etam ajaram puranam sarvatmanam sarvagatam vibhutvat ।  
janmanirodham pravadanti yasya brahmavadino hi pravadanti nityam ॥ 21 ॥

I know this undecaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth. [Chapter 3 – Verse 21]

- Has anyone realised god?
- Rsi is doubtless in his realisation and declares he knows god.
- What is nature of God?

### a) God is Ancient, ageless :

- Body has sad vikara existence in womb, birth, growth, maturity, decay and death.
- God is formless and ageless existed before everything. He is ever new and ageless.

### b) God is Birthless :

- Ignorant identify with body and say they are born and will die.
- This chapter ends with direct experience of realised master.



## CHAPTER 4 (22 Verses)

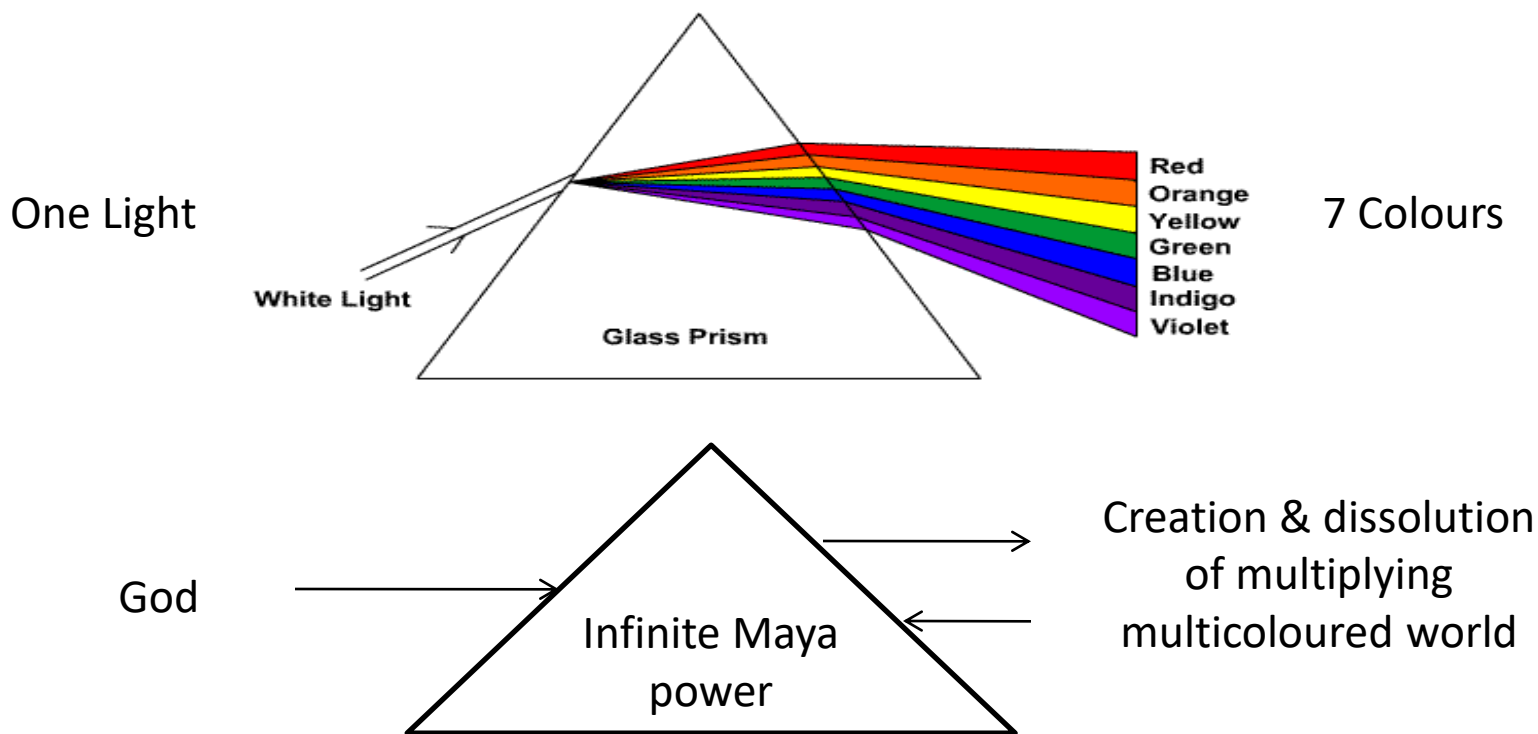
### Verse 1 :

य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णाननेकान् निहितार्थो दधाति ।  
विचैति चान्ते विश्वमादौ च देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥

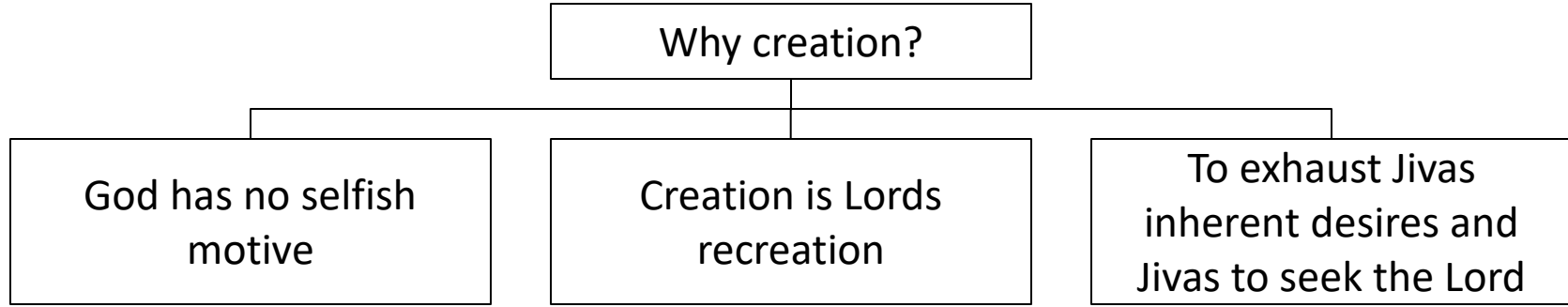
ya eko 'varno bahudha saktiyogad varnam anekan nihitartho dadhati ।  
vi caiti cante visvam adau sa devah sa no buddhya subhaya samyunaktu ॥ 1 ॥

May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end, - may He endow us with good thoughts! [Chapter 4 – Verse 1]

### a) From many to one and one to many :



## b) Meaning of creation and dissolution : (Nihitartha)



- Infinite variety in creation – Verse 2, 3, 4

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।  
तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥ २ ॥

tad evagnis tad adityas tad vayus tad u candramah I  
tad eva sukram tad brahma tad apas tat prajapatih II 2 II

That Itself is the fire, That is the sun, that is the air, that is the moon, that is also the starry firmament, that is the Brahman, That is the waters, that is Prajapati. [Chapter 4 – Verse 2]

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।  
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

tvam stri tvam puman asi tvam kumara uta va kumari I  
tvam jirno dandena vancasi tvam jato bhavasi visvatomukhah II 3 II

Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions. [Chapter 4 – Verse 3]

नीलः पतङ्गो हरितो लोहिताक्ष- स्तडिद्गर्भ ऋतवः समुद्राः ।  
अनादिमत् त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥ ४ ॥

nilah patango harito lohitaaksas tadidgarbha rtavah samudrah I  
anadimams tvam vibhutvena vartase yato jatani bhuvanani visva II 4 II

Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born. [Chapter 4 – Verse 4]

God is

5 Elements and  
cosmos

- Man and women  
- Formless / Genderless.

Bees + Butterflies

Space and clouds

- One who searches for him even in the midst of all worldly temptations is sure to find him.

### Verse 5 :

अजामेकां लोहितशुक्लकृष्णां बहीः प्रजाः सृजमानां सरूपाः ।  
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah I  
ajo hy eko jusamano 'nuseste jahaty enam bhuktabhogam ajo 'nyah II 5 II

There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies on unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her. [Chapter 4 – Verse 5]

Maya (divine Shakti / Prakrti)

Nature of Maya

- Creative & deluding  
power.

Bondage of Maya

Freedom of Maya

		3 Function
Satva	Knowledge – White	Water – Creation / Mind / Sense organs
Rajas	Activity – Red	Fire – Pranas / Sustenance
Tamas	Inertia – Black	Earth – Body / Destruction

### Bondage of Maya :

Ignorant	Bondage
<ul style="list-style-type: none"> <li>- Identifies with Body – Mind – intellect and thinks of it as me / mine</li> <li>- Doer / Enjoyer</li> </ul>	<ul style="list-style-type: none"> <li>- When body suffers I suffer</li> <li>- When mind is happy, I am happy.</li> <li>- <b>Vishnu Purana</b> : All relationships please the mind, and his heart will be pierced with nails of sorrow.</li> </ul>

### Freedom from Maya :

- Tamo guna of Maya – Hides god
- Rajo guna of Maya – Projects what is not there.
- Sattva Guna of Maya – Helps us to discriminate real and false and frees us from false identification and reveals truth.
- Develop sattva and liberate yourself.
- Individual identifies and gets attached to body and objects of the world by the ropes of Maya and its qualities.
- When he understands their poisonous nature (binding Nature) and worthless nature, he becomes free.

## Vivekchoodamani :

देहादिसर्वविषये परिकल्प्य रागं  
बध्नाति तेन पुरुषं पशुवद्गुणेन ।  
वैरस्यमत्र विषवत् सुबुधाय पश्चाद्  
एनं विमोचयति तन्मन एव बन्धात् ॥ 173 ॥

debādisarvaviṣaye parikalpya rāgaṁ  
badhnāti tena puruṣaṁ paśuvadguṇena |  
vairasyamatra viṣavat suvudhāya paścād  
enaṁ vimocayati tanmana eva bandhāt || 173 ||

The mind causes attachment for the body and the sense-objects. These attachments bind one like an animal that is bound by ropes. Thereafter, the same mind creates a distaste for these sense-objects as though they were poison, and liberates one from bondage. [Verse 173]

- What is relation between Jiva and Ishvara?

## Verse 6 + 7 :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ ६ ॥

dva suparna sayuja sakhaya samanam vrksam parisasvajate |  
tayor anyah pippalam svadv atty anasnam anyo abhicakasiti || 6 ||

Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating. [Chapter 4 – Verse 6]

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।  
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥७॥

samane vrkse puruso nimagno anisaya socati muhyamanah |  
justam yada pasyaty anyam isam asya mahimanam iti vitasokah || 7 ||

Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery. [Chapter 4 – Verse 7]

### a) One tree :

- Vrascanat Vrksah – which can be felled.
- Body like tree perishes.
- Worldly existence (Samsara) is like a tree which can be felled by the sword of detachment and right knowledge.

### Gita :

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।  
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

- Tree and body both have Samana-measurement – size, weight, height, age.

### b) Two Birds :

- Individual and God live in same tree / body.
- Both have strong wings, beautiful plumage (Suparna).
- Closely connected (Sayuja).
- Both lived together from beginningless time even when individual goes from body to body. Sakhaya (Good friends) and always seen together (Samana Khyati).
- There where individual is, god is there and they love each other.

### c) Birds eye view :

Individual Bird	Lord
<ul style="list-style-type: none"><li>- Identifies with body and attains finitude.</li><li>- Becomes complete by eating fruits of action – sweet / sour.</li><li>- Restless, desiring – movie, vacations, football.</li><li>- Dejection, depression.</li><li>- Unable to give up fascination for the world.</li><li>- In his quest for pleasure forgets friend, the lord. (Sugriva forgot to search for Gita [Peace + Love])</li><li>- When he looks at Lord, once in a while in meditation, feels happy and peaceful.</li><li>- Moves closer and closer and realises God as his own self, own glory.</li><li>- Puts an end to finitude and sorrow.</li><li>- Sees God in everything.</li><li>- Spend 10 minutes daily and sit with god. Grace will flow.</li></ul>	<ul style="list-style-type: none"><li>- Witness to body and actions of individual.</li><li>- Watches individual flitting from pleasure and getting hooked, even when the fruit is no longer juicy.</li><li>- Always witness Conciousness Akarta, Abokta.</li><li>- Lord never forgets Jiva Bird.</li><li>- Sees world as his glory.</li></ul>

## Verse 8 :

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः ।  
यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥८॥

rco aksare parama vyoman yasmin deva adhi visve nisedhuh ।  
yas tan na veda kim rca karisyati ya it tad vidus ta ime samasate ॥ 8 ॥

Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the Vedas reside? Only those who know That are satisfied. [Chapter 4 – Verse 8]

## What is role of vedas?

### a) Vedas dwell in God :

- Everything exists in God, all knowledge, power, beings.

### b) Mirror to God :

- Reveals truth about God and our own self.
- Scriptures like mirror reveal our lifestyle, our mind, its functioning and God as our own self.

## Verse 9 :

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।  
अस्मान् मायी सृजते विश्वमेत- तस्मिन्श्चान्यो मायया सन्निरुद्धः ॥ ९ ॥

chandamsi yajnah kratavo vratani bhutam bhavyam yac ca veda vadanti ।  
asman mayi srjate visvam etat tasmims canyo mayaya sanniruddhah ॥ 9 ॥

The Lord of Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Maya in this. [Chapter 4 – Verse 9]

## What is relation of spiritual practices with God?

### a) God – means of purification :

- Spiritual practices are for fulfilling our desires or for purification of mind.



Fire rituals	Other practices
- Yajnas	<ul style="list-style-type: none"> <li>- Kratus</li> <li>- Vratas – fasting, silence, avoiding anger</li> <li>- Mental vows best.</li> </ul>

## b) God is wielder of Maya and creates everything

- Follow his instructions and come out of Maya.

### Verse 10 :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।  
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Nature is Maya and Lord of Maya is Maheswara world is filled by his limbs.

## a) Maya and Prakrti (Nature) are synonomous :

- Prakrti (Prakarsena krti yogyatvat) is the material cause and brings to mind the ever changing aspect of creation.
- Maya refers to illusory aspect of creation and the power that deludes one and all.
- Maya is like magic, makes everything appear without any real happening.
- That which is not, but appears to be there is called Maya (Ya maya, Sa maya).
- It makes impossible possible – (Aghatita Ghatana Patiyasi Maya).

## Saint Tulsidas :

- God paints the picture of world on the canvas of void without hands or paint.
- Yet the painting appears real and beautiful.
- Hence there is something (Anirvachanyam. Which neither we can call existence (Real) or nonexistence (Unreal) and that is called as Maya.

## Verse 11 :

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च वि चैति सर्वम् ।  
तमीशानं वरदं देवमीदृशं निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

yo yonim-yonim adhitisthaty eko yasminn idam sam ca vi caiti sarvam ।  
tam isanam varadam devam idyam nicayyemam santim atyantam eti ॥ 11 ॥

One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of blessings, who, though one, presides over all the various aspects of Prakrti, and in whom this universe dissolves, and in whom it appears in manifold forms. [Chapter 4 – Verse 11]

- What gives total peace in life?
- By realising one Lord in whom everything exists and merges, who bestows boons, who is self-effulgent and adorable one attains supreme peace.

### a) God in every womb :

- 84 Lakh species and million creatures in each specie. Lord is indweller in all of them.
- Yonim yonim refers to unmanifest prakrti which is womb of Manifest prakrti, made of 5 subtle and gross elements.

### b) God the bestower of boons (Varada) :

- Varam dadati iti varada. He give what we desire, hence adorable.

### c) God – the supreme peace :

External Peace	Internal Peace
- Absence of sound	- Flow of satvika thoughts. - Total absence of thoughts (Samadhi – State of absorption of mind).

- Both external and internal peace not long lasting (Anityam).
- A light sound or passing desire can shatter the peace.
- Effort required to gain it but destroyed in a second.

### Supreme peace :

- Everlasting, gained through realisation of God, one without a second, hence nature of eternal peace.

### Katho Upanishad :

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,

Tam-atmasthan ye 'nupasyanti dhira tesam santih sasvati netaresam || 13 ||

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else.  
[II – II – 13]

## Verse 12 :

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।  
हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

yo devanam prabhavas codbhavas ca visvadhiko rudro maharsih I  
hiranyagarbham pasyata jayamanam sa no buddhya subhaya samyunaktu II 12 II

May He, who created the gods and supports them ; who witnessed the birth of the cosmic soul ; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law ; may He, the great seer and the lord of all, endow us with good thoughts! [Chapter 4 – Verse 12]

- Repetition of Mantra – Gita Chapter 3 – Verse 4

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।  
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥

Not by non-performance of action does man reach 'actionlessness;' nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

## Verse 13 :

यो देवानामधिपो यस्मिन्ल्लोका अधिश्रिताः ।  
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ १३ ॥

yo devanam adhipo yasmiml loka adhisritah I  
ya ise asya dvipadas catuspadah kasmai devaya havisa vidhema II 13 II

Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest. [Chapter 4 – Verse 13]

- Why should we worship the Lord?
- “He in whom rests all the worlds”.

### a) God – the Lord of all :

- We all respect power of king, president of a company, Guru, circus incharge.
- God is lord of all deities, human beings and animals.

## b) God – the embodiment of bliss :

- God is the source of everlasting Joy.
- Havis – Oblation offered in fire ritual worship (Yajna).
- Seeker – should offer his work as offering to God (Karma – yoga).

## Sri Ramana Maharisi :

- Realisation is oneself becoming food for God.

## Sad Darsanam :

आत्मानमीक्षेत परं प्रपश्ये-  
दित्यागमोक्तेः सुलभो न भावः ।  
नात्मैव दृश्यो यदि का कथेशे  
स्वयं तदन्नीभवनं तदीक्षा ॥ २३ ॥

The Vedic texts say: 'Have *Aatma Jnaana* first and then see *Sarveshwara*'. The subtle meaning of this statement is not easily understood by many people. When the *Aatman* itself cannot be seen, how can *Sarveshwara* be seen? Seeing God is to give the mind itself as food to the *Aatman*. [Verse 23]

- It means giving up ones notion of doership and enjoyership and become one with Sakshi / God.

## Verse 14 :

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।  
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥

suksmatisuksamam kalilasya madhye visvasya srastaram anekarupam ।  
visvasyaikam parive stitaram jnatva sivam santim atyantam eti ॥ 14 ॥

One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe. [Chapter 4 – Verse 14]

- Can God be found in the midst of our chaotic and busy life?

### **a) God – is subtler than subtlest (Suksmatisukshma)**

- Cause – subtler than effect.
- Unmanifest – Prakrti subtler than manifest prakrti.
- God is presence in Unmanifest prakrti as the very existence – which is subtler than subtlest.
- Subtler – More pervasive than gross
- Space – More pervasive than Air
- God – More pervasive than Space, as he gives existence to space.

### **b) God – in the middle of Chaos (Kalilasya madhye)**

- God is the Consciousness connecting, illumining and in between our fast agitated thoughts.
- God is the truth behind all our dancing thoughts.
- Krsna amongst Gopis in Rasa Lila.
- God illumines thought modifications and thoughts of ignorance (Kalila).

### **c) God – all encompassing embrace (Parivestitara)**

- God embraces the whole universe.

### **d) Reward of God – realisation (Santim atyantameti)**

- Increase in love, sacrifice.
- Reduction in anger and greed.
- Highest reward is everlasting peace and bliss.

## Verse 15 :

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः ।  
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥ १५ ॥

sa eva kale bhuvanasya gopta visvadhīpah sarvabhūtesu gūḍah ।  
yasmin yukta brahmarsayo devataśca tam evam jñatva mṛtyupāśānśchinatti ॥ 15 ॥

He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death. [Chapter 4 – Verse 15]

- Who are the souls who have realised the truth?

### a) God the protector (Bhuvanasya gopta)

#### Gita :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४.७ ॥

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।  
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ ११.१८ ॥

You are the Imperishable, the Supreme being worthy to be known. You are great treasure-house of this Universe. You are the imperishable Protector of the Eternal Dharma. In my opinion, you are the Ancient Purusa. [Chapter 11 – Verse 18]

- God alone protects us when we are in trouble and God alone protects entire universe.
- Protects through cycle of time, law of karma, various dieties....

### b) God – Unknown to the ignorant :

- Veiled by desires.

### c) God – known to the wise :

- Qualified and prepared seekers alone realise God. Seekers alone realise God.

### d) Freedom from death :

- Is freedom from fear of change – death is the ultimate change. God is beyond death. Those who have surrendered to God, who is beyond death have become one with him.

### Sad Dharsanam :

मृत्युंजयं मृत्युभिया श्रिताना-  
महंमतिर्मृत्युमुपैति पूर्वम्।  
अथ स्वभावादमृतेषु तेषु  
कथं पुनर्मृत्युधियोऽवकाशः ॥२॥

In those who, due to the fear of death, take refuge in God, who is beyond death, the ego disintegrates, before their physical death takes place. Therefore, how can the thought of death occur again in those who are by nature immortal ? [Verse 2]

### Verse 16 :

घृतात् परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।  
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥१६॥

ghrtat param mandam tvatisuksamam jnatva sivam sarvabhutesu gudham ।  
visvasyaikam parive stitaram jnatva devam mucyate sarvapasaaih ॥ 16 ॥

One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence finer than ghee. [Chapter 4 – Verse 16]

### God is the creation of life :

- God is like cream over clarified butter – tastiest aspect of milk.
- God is very essence of life, subtlest core of our personality and giver of immeasurable joy to seekers.
- Happiness only Goal of all.
- Knowing God is only means of freedom from bondage.



## Verse 17 :

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः ।  
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥ १७ ॥

esa devo visvakarma mahatma sada jananam hrdaye sannivistah ।  
hrda manisa manasabhiklpto ya etad vidur amrtas te bhavanti ॥ 17 ॥

This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal. [Chapter 4 – Verse 17]

## Who is Architect of this universe?

### a) God – Brain behind all brains :

- Vishwakarma – presiding deity of all construction.

### b) God – the great being – Mahatma :

- Self of all beings is a big self.
- Mahan atma yasya iti mahatma.

### c) God – protected and revealed by the mind

- Tornado of thoughts when it stops reveals atma.

## Gita :

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४ ॥

The mind verily is, O Krsna, restless, turbulent, strong and unyielding ; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

## Verse 18 :

यदाऽतमस्तन्न दिवा न रात्रिः न सन्नचासच्छिव एव केवलः ।  
तदक्षरं तत् सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ १८ ॥

yadatamas tan na diva na ratri na san na casac chiva eva kevalah I  
tad aksaram tat savitur varenyam prajna ca tasmata prasrta purani II 18 II

When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient wisdom. [Chapter 4 – Verse 18]

- What is the nondual state of realisation?

### a) Neither day nor night (Na diva na Ratrih)

- Truth beyond time in it there is no day or night.
- World manifest during day and is covered by darkness at night.
- In the state of realisation, there is no creation (Day) or dissolution (Night).

### b) Neither gross or subtle :

- Truth beyond gross world of senses and subtle world of thoughts and emotions.
- God beyond concepts of good / bad.

### c) Siva – Nondual :

- Siva is nondual truth.
- In it there is no distinction, division, otherness or finitude.

#### d) God worshipped by the sun :

- Sun illumines physical world and then eyes can see. Sun inspires intellect to function.
- Sun deity gets the power from the God. Hence he too worships the God. Conciousness illumines the Sun deity also.

#### e) Source of all knowledge :

- Tune the mind to know the essence of everything.

#### Verse 19 :

नैनमूर्ध्वं न तिर्यश्चं न मध्ये परिजग्रभत् ।  
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ॥ १९ ॥

nainam urdhavam na tiryancam na madhye parijagrabhat ।  
na tasya pratima asti yasya nama mahad yasah ॥ 19 ॥

No one can grasp Him above, or across, or in the middle. There is none equal to Him whose name is great glory.  
[Chapter 4 – Verse 19]

- Why is god unique?

#### a) God is ingraspable : (Na Parijgrabhat)

- Above, below is space concept.

#### Gita :

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।  
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११.१६ ॥

I see Thee of boundless form on every side, with manifold arms, stomachs, mouths and eyes ; neither Thy end, nor the middle, nor also the beginning do I see ; O! Lord of the Universe, O! Cosmic form. [Chapter 11 – Verse 16]

- None can grasp god physically or intellectually. He is infinite.

**b) God is Alinga (Cannot be indicated) :**

- **Pratima :**

Idol / statue – Beyond all forms but manifests in all forms.

- Not limited to one form.

**c) God is great fame :**

- Maha yasah.

**Verse 20 :**

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥२०॥

na sandise tisthati rupam asya na caksusa pasyati kascanainam ।  
hrda hrdistham manasa ya enam evam vidur amrtas te bhavanti ॥ 20 ॥

His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition as thus seated in their heart, become immortal. [Chapter 4 – Verse 20]

- Has anyone perceived god in his in comparable form?
- **Same mantra in Katho Upanishad :**

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ १ ॥

No sandrse tisthati rupamasya, na caksusa pasyati kascan-ainam,  
Hrda manisa manasa'bhiklrpto, ya etad vidur amrtas te bhavanti ॥ 9 ॥

His form is not to be seen. No one beholds Him with the eye. By controlling the mind, by the intellect and incessant meditation He is revealed. Those who know this (Brahman) become Immortal. [II – III – 9]

### a) God the ever unseen :

- God not object of perception to anyone at anytime, anywhere devotees see his manifest form and never his formless form Consciousness behind all forms.

### b) God – the Seer :

- When the senses are withdrawn, from all perceptions and the mind from all ideations, in that state of meditation, the seer behind all thoughts and perception is realised as the very self of the seeker.
- The seen changes whereas the seer self is unchanging and immortal.

### Verse 21 :

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।

रुद्र यत् ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ २१ ॥

ajata ity evam kascid bhiruh prapadyate I

rudra yat daksinam mukham tena mam pahi nityam II 21 II

Some, being afraid, approach Thee, thinking that Thou art the unborn. O Rudra, deign to protect me with that benevolent face of Thine. [Chapter 4 – Verse 21]

- In fear of the pull of the world, seeker prays to lord Rudra.

#### • I – surrender in fear :

God is birthless and deathless. Rudra, lord death is said to reside in southern direction. Rudra, called Mritunjaya. Seeker frightened of sorrow, old age, disease, and death, temptations of the world, turns to Rudra. Who is immutable, immortal, and Bliss.

- Markandeya clings to idol of shiva and his fear is removed in the knowledge of ones immortal nature.

- Lord Shiva has 5 faces – one face is benign – Aghora lord facing south fills us with enthusiasm and bliss when meditated upon. Such a form of Lord Siva is called Daksinamurti – giver of knowledge of truth.

## Verse 22 :

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा न अश्वेषु रीरिषः ।  
वीरान् मा नो रुद्र भामितो- वधीर्हविष्मन्तः सदमित् त्वा हवामहे ॥ २२ ॥

ma nas toke tanaye ma na ayusi ma no gosu ma no asvesu ririsah ।  
viran ma no rudra bhamito vadhira havismantah sadam it tva havamahe ॥ 22 ॥

Injure us not in respect of children, grand-children and life, nor in respect of cows and horses. Do not destroy our heroes in Thy anger, O Rudra. We invoke Thee always with offerings. [Chapter 4 – Verse 22]

- a) O' God – Please do not be Angry (Ma Bhamitah).
- b) O' God – Do not act short our lifespan.
- c) O' God – Protect our wealth and helpers.
- d) O' God – Please accept our offerings.

## Chapter 5

3 Topics – 14 verses

Nature of Lord

Nature of individual

Essential oneness

### Verse 1 :

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।  
क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ १ ॥

dve aksare brahmapare tv anante vidyavidye nihite yatra gudhe ।  
ksaram tv avidya hy amrtam tu vidya vidyavidye isate yas tu so 'nyah ॥ 1 ॥

Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these is he, the imperishable, infinite, secret, Supreme Brahman in whom exists wisdom as well as ignorance, and who governs them both. [Chapter 5 – Verse 1].

### a) 2 Knowledge's :

Inherent in God

2 Vidya / Knowledge

Para

Supreme

Vidya

Brahma vidya

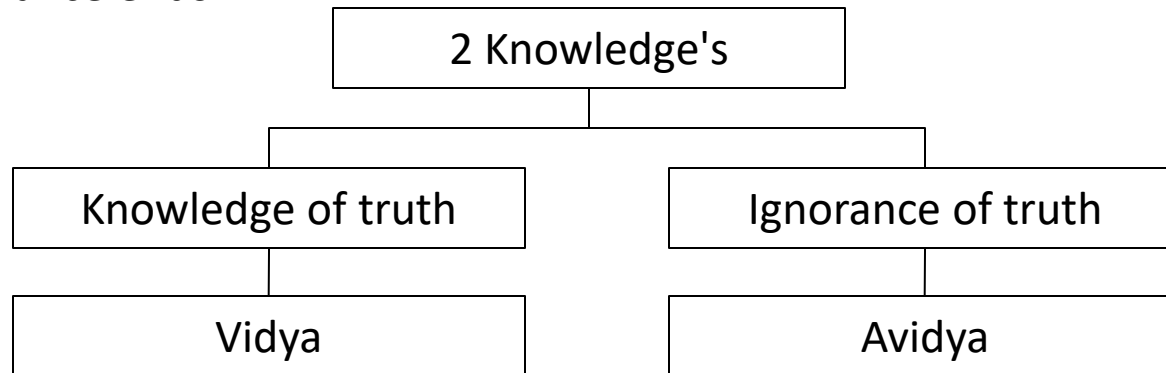
Apara

Lower

Avidya

Secular, Religious

- Knowledge is imperishable (Aksara) and eternal (Ananta). Knowledge goes from manifest to Unmanifest condition. Remains in latent form.
- Ignorance ends.



- Both reside in God, even though opposite in nature.

### **b) Ignorance is perishable :**

- Ignorance of self or any subject ends with knowledge. No object / being remains the same. Everything changes in time.

### **c) Knowledge of truth is immortal as truth is immortal.**

- Once ignorance of truth is dispelled it never comes back. State of realisation never ends into state of ignorance.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

(4) Indeed, he attains immortality, who intuitively knows It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.

- Vidyaya vindate amrtam – Knowledge is immortal.



#### d) God is different from both vidya and avidya :

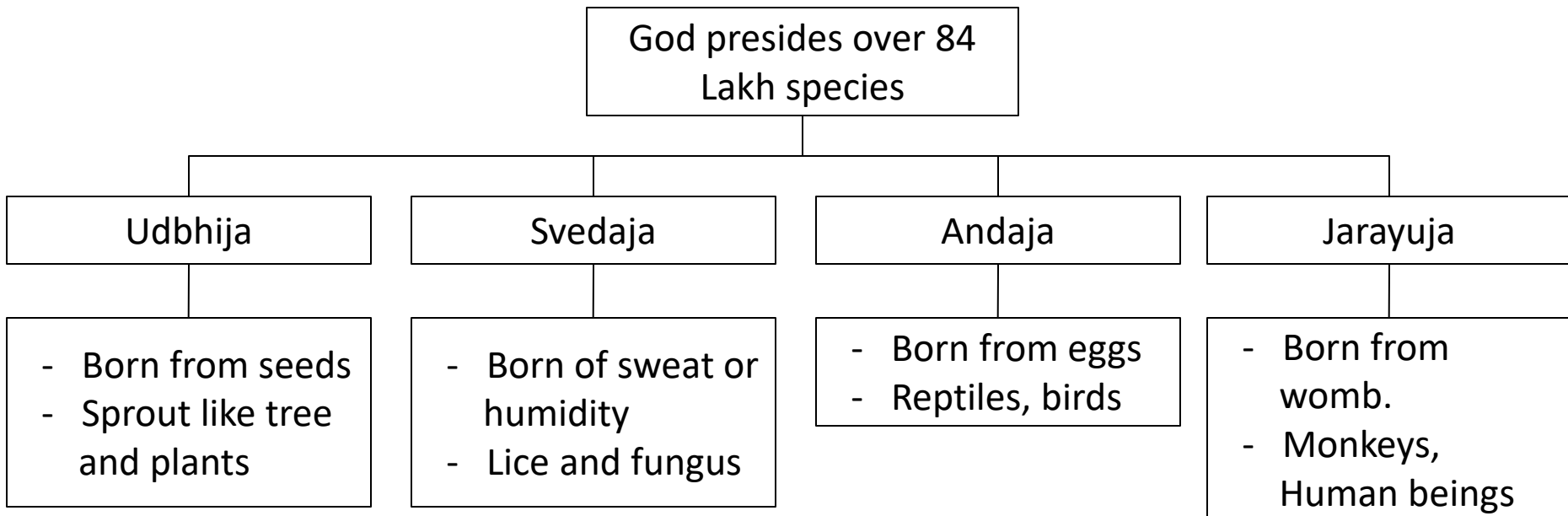
- He encompasses both and remains beyond both.
- Consciousness is the very knowledge principle and different from all thoughts of ignorance and knowledge.
- He is different from all, subjects and objects of knowledge.

#### Verse 2 :

यो योर्नि योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।  
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

yo yonim yonim adhitisthaty eko visvani rupani yonis ca sarvah I  
rsim prasutam kapilam yas tam agre jnanair bibharti jayamanam ca pasyet II 2 II

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom. [Chapter 5 – Verse 2]



## b) Kapila :

- Kapila = Hiranyagarbha – total mind source of entire creation.
- From God, Hiranyagarbha omniscient, all shining was born.

### Verse 3 :

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देवः ।  
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥ ३ ॥

ekaikam jalam bahudha vikurvann asmin ksetre samharaty esa devah ।  
bhuyah srstva patayas tathesah sarvadhityam kurute mahatma ॥ 3 ॥

Differentiating each genus into its species, and each species into its members, the Supreme Being withdraws them once more into their own ground. Again, bringing forth the agents of creation, the Great Self holds sway over them all. [Chapter 5 – Verse 3]

- Lord creates world, the deities (Rulers), and presides over them continuously.

### Verse 4 :

सर्वा दिशः ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वनद्वा ।  
एवं स देवो भगवान् वरेण्यो योनिस्त्वभावानधितिष्ठत्येकः ॥ ४ ॥

sarva disa urdhvam adhas ca tiryak prakasayan bhrajate yad vanadvan ।  
evam sa devo bhagavan varenayo yonisvabhavan adhitisthaty ekah ॥ 4 ॥

Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything that has the nature of a cause. [Chapter 5 – Verse 4]

- Who illumines the endless cycle of creation?

Sun	God – supreme Consciousness
<ul style="list-style-type: none"> <li>- Self effulgent</li> <li>- Self – evident</li> <li>- Illumines physical world in all directions</li> </ul>	<ul style="list-style-type: none"> <li>- Self effulgent</li> <li>- Light of entire universe including internal thought &amp; emotions.</li> <li>- <b>Varenyam</b> : Fit to be chosen / adorable</li> </ul>

### Yoni Svabava :

- Prakrti is the cause – (yoni) of the whole world.
- It is the svabava nature of Prakrti to produce the world. Lord presides over prakrti.

### Verse 5 :

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेद् यः ।  
सर्वमेतद् विश्वमधितिष्ठत्येको गुणांश्च सर्वान् विनियोजयेद् यः ॥ ५ ॥

yac ca svabhavam pacati visvayonih pacyams ca sarvan parinamayed yah I  
sarvam etad visvam adhitisthaty eko gunams ca sarvan viniyojayed yah II 5 II

He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe. [Chapter 5 – Verse 5]

a) God – Cause of all things, situations and beings.

b) Cause of each nature :

Substance	Nature
Fire	Heat
Water	Sapidity

## Katho Upanishad :

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।  
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

Bhayad asya agnis tapati bhayat tapati suryah,  
Bhayad indras-ca vayus-ca mrtyur dhavati pancamah ॥ 3 ॥

For fear of Him the Fire-burns ; for fear of Him shines the Sun ; for fear of Him do Indra, Vayu and Death, the fifth, proceed (with their respective functions). [2 – 3 – 3]

- Fire emits heat out of fear of God. Fire can't change its nature.

### c) Cause of all modifications :

- H<sub>2</sub>O – Water – washes hair
- H<sub>2</sub>O<sub>2</sub> – Hydrogen peroxide – bleaches hair.
- Milk – Curd.

### d) Cause of utility of each quality :

- Sattva – Understands
- Rajo – Activates
- Tamo – Gives rest
- God is a great cook, creates ingredients, mixes, and produces feast called creation.

## Verse 6 :

तद् वेदगुह्योपनिषत्सु गूढं तद् ब्रह्मा वेदते ब्रह्मयोनिम् ।  
ये पूर्वं देवा ऋषयश्च तद् विदुः स्ते तन्मया अमृता वै बभूवुः ॥ ६ ॥

tad vedaguhyopanisationsu gudham tad brahma vedate brahmayonim ।  
ye purvam deva rsayas ca tad vidus te tanmaya amrta vai babhuvuh ॥ 6 ॥

He lies hidden in the Upanisads, which form the essence of the Vedas. Him the Hiranyagarbha knows as the source of himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal. [Chapter 5 – Verse 6]

## What is knowledge of truth? How it is revealed.

- Vedas, upanishads reveal knowledge of Dharma and how to live fulfilled life here, how to liberate oneself.
- Realise the truth, become one with it, and become immortal, truth is our own self.
- Truth is precious and we should strive to know it. Nature of Tat Pada expanded so far.

## Verse 7 :

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता ।  
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

gunanvayo yah phalakarmakarta krtasya tasyaiva sa copabhokta ।  
sa visvarupas trigunas trivartma pranadhipah samcarati svakarmabhih ॥ 7 ॥

Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds. [Chapter 5 – Verse 7]

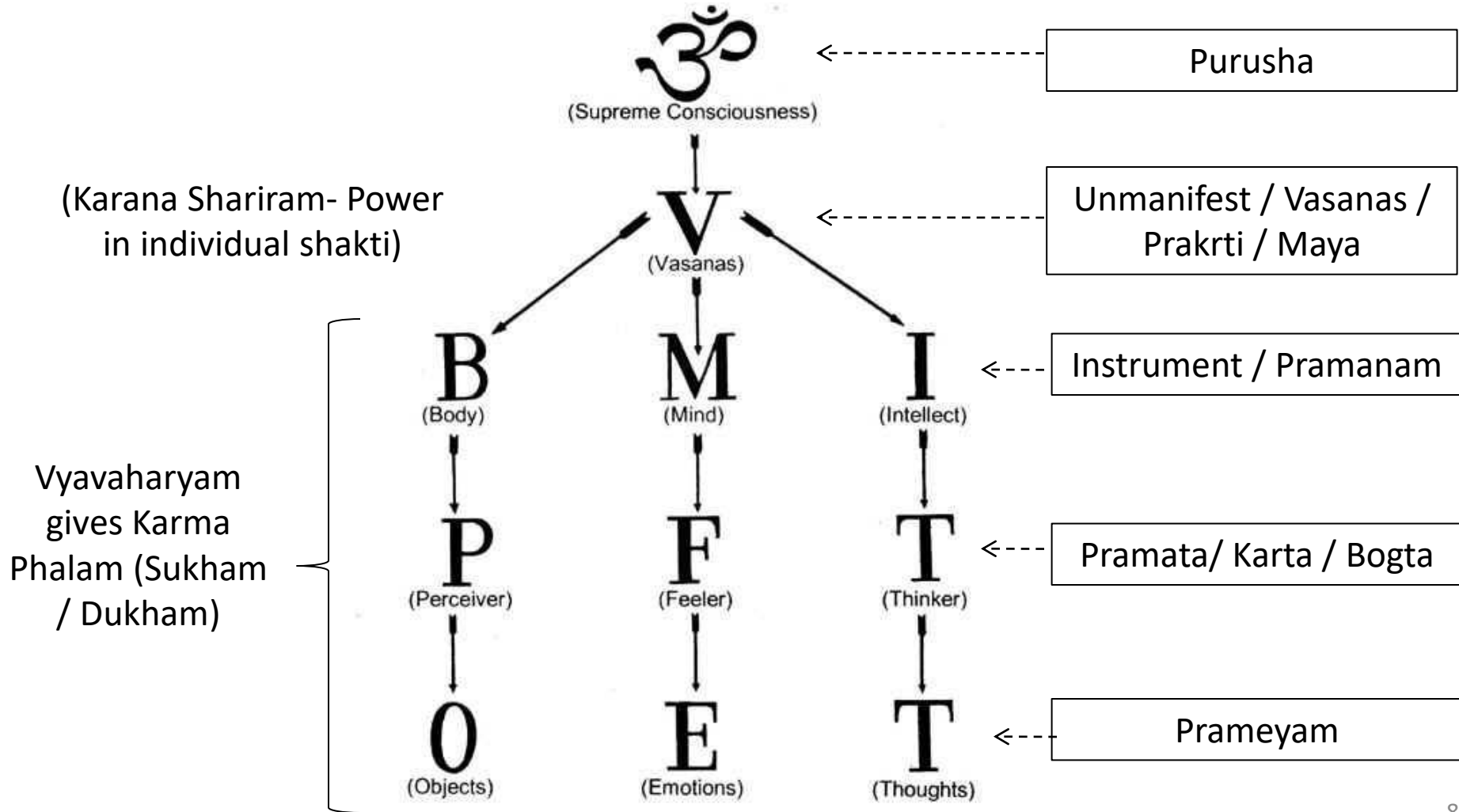
## What is the Nature of Individual Tvam Pada?

- Individual endowed with guna – vasanas formed through past actions.
  - Master gets angry.
  - Driven by vasanas we feel what we do is important and right.

- b) Individual performs actions for results – (Phala – Karma – Karta).
- We always do actions for desired results (mostly selfish actions).
  - Get result of Joy & Sorrow, success & failure.

### Individual Kara :

- BMI chart of Gurudev explains this verse.



### c) Doer becomes enjoyer

- We do not remember all our past actions.
- “Purva – Janmakrtam papam vyadhi – Rupena Jayate”
- Sins of past come back to us in the form of disease or other problems.
- **Ayodhya khanda 91 :**

**Lakshmana :** No one is responsible for our joys and sorrows. We are all enjoying or suffering the results of what we have done.

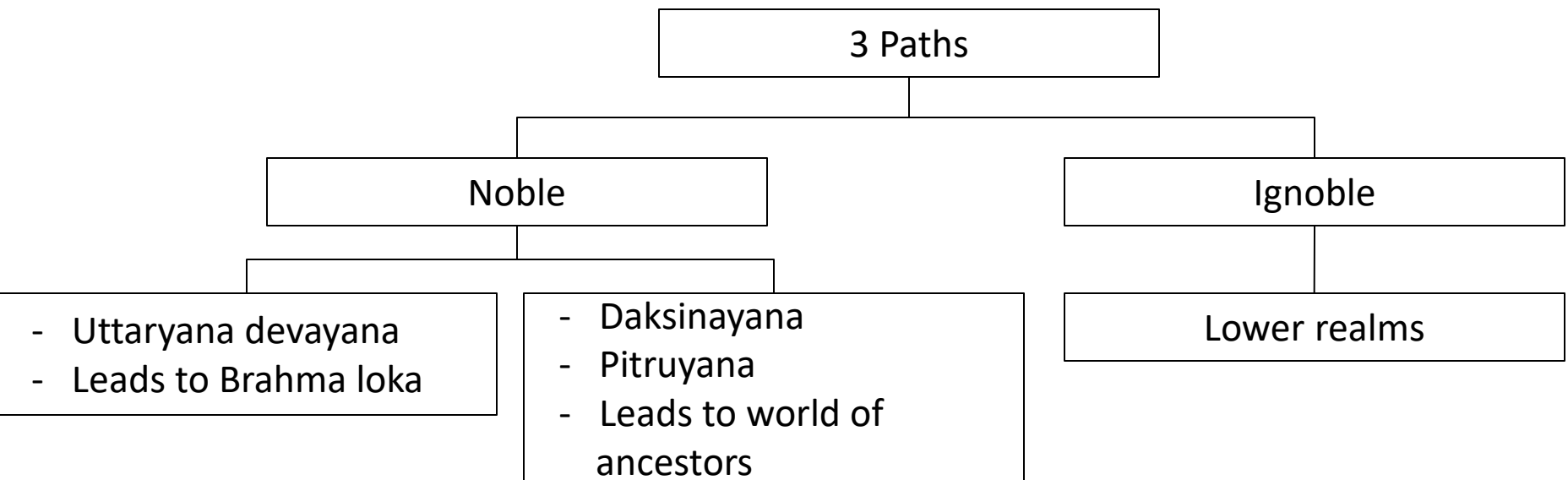
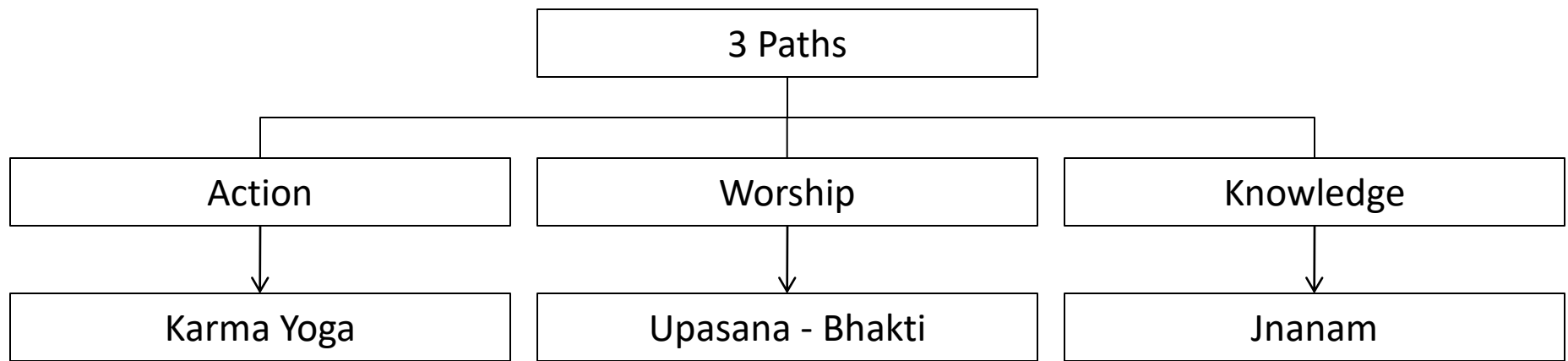
### d) Individual takes many forms : (Visvarupa)

- As husband, son, father, employer.

### e) Individual is tied by 3 Gunas.

- We are controlled by our moods of sattva, rajas, tamas.
- Meditate, active, passive.
- Noble desires, selfish desires, ignoble desires.
- 3 qualities have us well tied.

### f) 3 paths takes us to destination :



- Future destinations is decided by our actions in the present.



## g) Individual controls his prana :

Gita :

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers) [Chapter 15 – Verse 8]

- Taking charge of his subtle body, individual leaves this body like fragrance carried away by breeze and moves to yet another body.
- We move from womb to womb taking different forms as determined by our actions.

## Verse 8 & 9 : (Best Mantra of Upanishad)

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पादङ्कारसमन्वितो यः ।  
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोप्यपरोऽपि दृष्टः ॥८॥

arigusthamatro ravitulyarupah samkalpahamkarasamanvito yah I  
buddher gunenatmagunena caiva aragramatro hy avaro 'pi drstah II 8 II

Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect. [Chapter 5 – Verse 8]

बालाग्रशतभागस्य शतधा कल्पितस्य च ।  
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

valagrasatabhagasya satadha kalpitasya ca I  
bhago jivah sa vijneyah sa canantyaaya kalpate II 9 II

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known. [Chapter 5 – Verse 9]

- What is the size of individual in the body.

God	Individual
<ul style="list-style-type: none"> <li>- Nature of pure Consciousness illumining the mind and senses.</li> <li>- Infinite</li> </ul>	<ul style="list-style-type: none"> <li>- Size of thumb (Finite) Superimposed on the God / Consciousness.</li> <li>- Becomes finite because of the association with Sankalpa (fanciful thinking) and Ahankara.</li> <li>- Fanciful thinking – how nice it would be if I have a chocolate, car.</li> </ul>

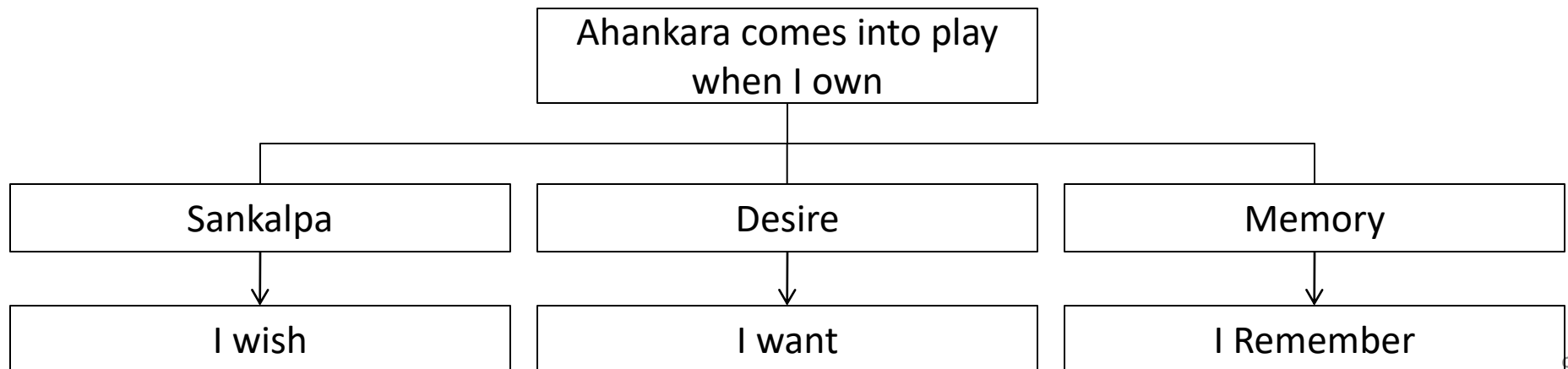
**Step 1 :**

- Sankalpa (Fanciful thinking)

**Step 2 :**

- Desires arise from sankalpa.

**Step 3 :**

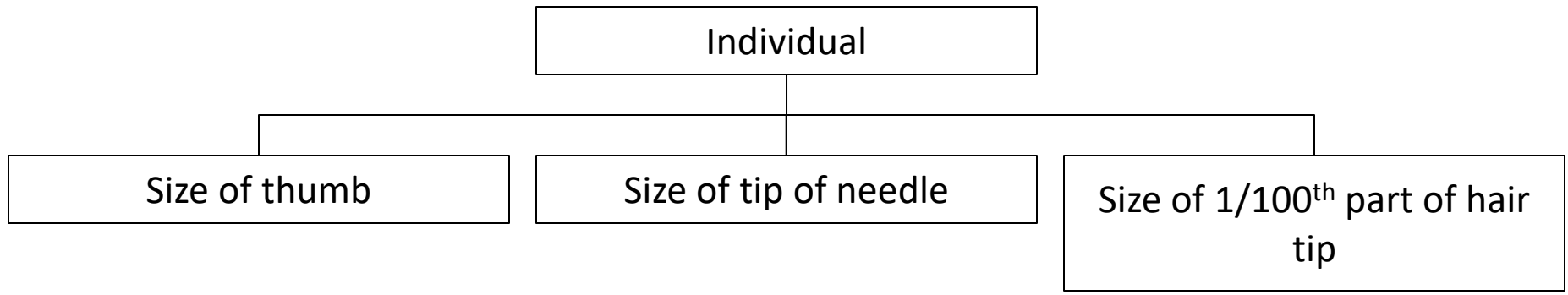


## **Step 4 :**

- Ahankara identifies with the finite body, mind, senses to give rise to the finite individual.
- Expresses as superiority or inferiority complex.
- I am great / good for nothing identifies with body, mind and intellect and says :  
I am fall, I am agitated, I understand.
- God residing with in all of us is all pervading and infinite and due to false identification appears as small, finite being, size of needle tip.
- If tip of hair is imagined to split into 100 parts, one hundredth of its size of individual.
- Individuality is a subtle and tricky entity difficult to catch. It is purely notional, an appearance of a thought.
- It defies perception and minutest analysis. It changes its identify in a fraction of a second from bad to sad to glad to mad.
- Individual is like a wave rising and falling and this tiny entity gives endless trouble to everyone.

## **Infinite possibility :**

- By being essentially infinite in nature, it can by giving up its finitude realise its infinite self.



- As the mind tries to conceive the self, it disappears in the realisation of the self.

**Verse 10 :**

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।  
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥ १० ॥

naiva stri na puman esa na caivayam napumsakah I  
yad yac chariram adatte tena tena sa yujyate II 10 II

He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.  
[Chapter 5 – Verse 10]

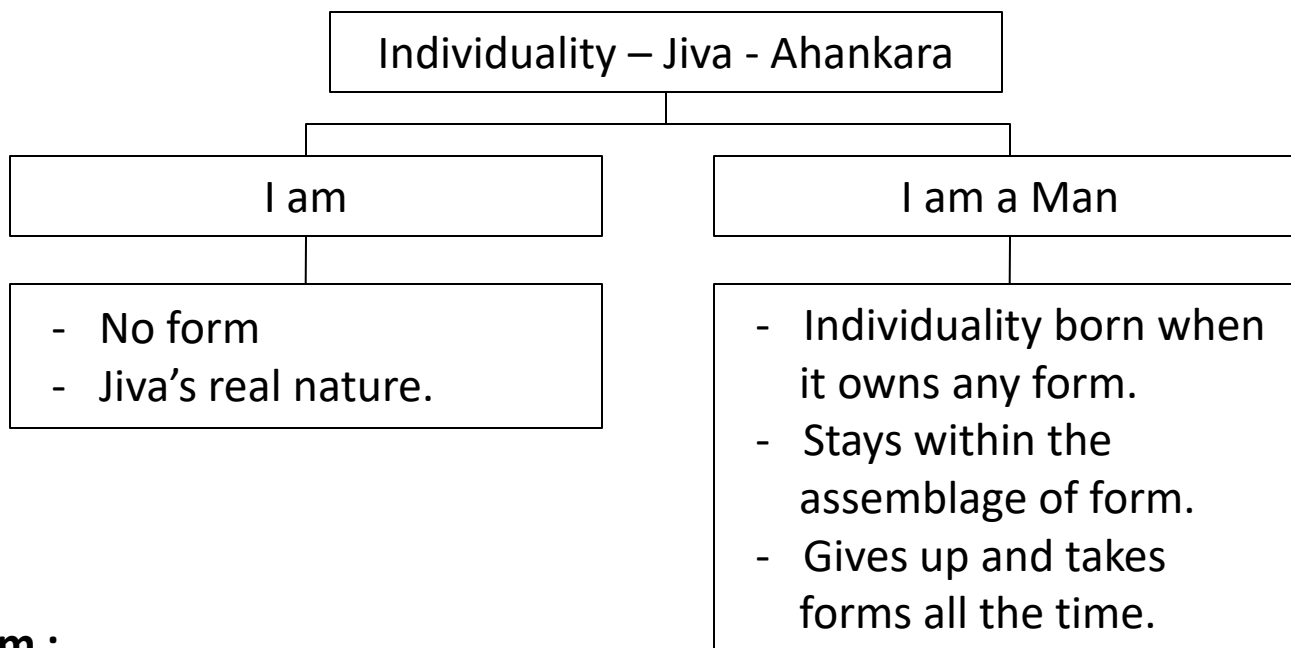
- What is the gender of individuality?

### **a) Neither man or women**

- From the point of God, he is only existence, Consciousness. Bliss unconditioned by anybody (Causal / subtle / gross).
- From the standpoint of the world, he manifests as all forms – man – woman – child.

### **b) Individual becomes what it identifies with –**

- By itself Jiva has no form.
- It takes form of what it owns.



**Sad Dharsanam :**

रूपोद्भवो रूपततिप्रतिष्ठो  
 रूपाशनो धूतगृहीतरूपः।  
 स्वयं विरूपः स्वविचारकाले  
 धावत्यहंकारपिशाच एषः ॥ २७ ॥

The ego is the very origin of all names and forms. After giving rise to them it remains bound by those very names and forms and is sustained by them. It projects out names and forms and again withdraws them into itself. But when it starts inquiring into the secret of its own existence, this ghost that is, the ego, disappears. [Verse 27]

**Verse 11 :**

सकल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्ट्यात्मविवृद्धिजन्म ।  
 कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥ ११ ॥

samkalpanasparsanadrstimohair grasambuvrstya catmavivrdhijanma ।  
 karmanugany anukramena dehi sthanesu rupany abhisamprapadyate ॥ 11 ॥

By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink. [Chapter 5 – Verse 11]

- Story of individuality continues.

### a) The individuality's nourishment :

Body	Jiva – Individual being
- Nourished by food and water	- Grows and strengthened by sankalpas – fanciful thinking. - Strengthened by every desire and sensory experience of touch and sight.

### b) Individual beings endless journey :

- Nourished by imaginations, desires, enjoyments and attachments.
- We take different forms in different world in accordance with our actions.

### Verse 12 :

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।  
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥

sthulani suksmani bahuni caiva rupani dehi svagunair vrnoti ।  
kriyagunair atmagunais ca tesam samyogahetur aparo 'pi drstah ॥ 12 ॥

The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another. [Chapter 5 – Verse 12]

- What factors decide the type of form the individual gets?

### a) Individuals choice :

- We have chosen to be born in the body and will choose our future bodies.
- Animal – human
- Deities – Celestial beings

- We choose form according to our vasanas – which are formed by actions and quality of mind.

## b) Gods grace :

- Upadesa – Sara :

कर्तुराज्ञया प्राप्यते फलम् ।  
कर्म किं परं कर्म तज्जडम् ॥ १ ॥

*Karturagya praapyate phalam  
Karma kim param karma tajjadam*

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not ; since) that action is inert. [Verse 1]

- Actions by themselves are inert.
- God presides over all actions and enjoying results over all actions and enjoying results according to our action.
- Ordered by God, man gets the results of his actions.
- Does the individuals story ever end?

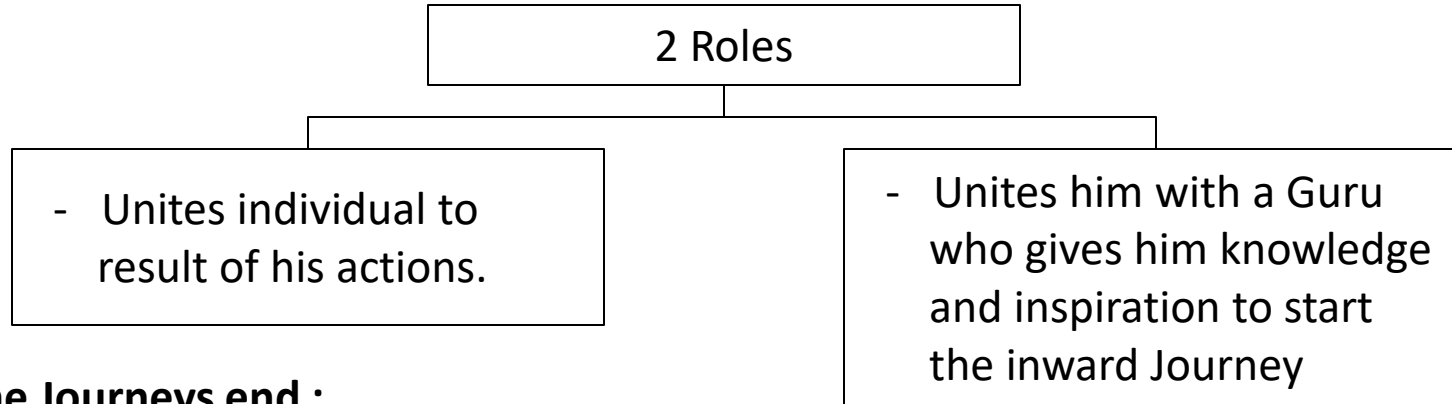
## Verse 13 :

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।  
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

*anadyanantam kalilasya madhye visvasya srastaram anekarupam ।  
visvasyaikam parivestitaram jnatva devam mucyate sarvapashaih ॥ 13 ॥*

Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who alone envelopes everything, one becomes free from all fetters. [Chapter 5 – Verse 13]

## a) Lord plays 2 roles :



## b) The Journeys end :

- Just as in outside world, the individual initially finds only chaos and confusion within.
- He reaches shore which is beginningless and endless, effulgent and all engulfing.
- He meets the lord, the creator of all whom he then recognises in all forms and most importantly as his own self.
- Reading he is birthless and deathless, he is liberated from the cycle of birth and death, and reaches end of journey.

## Verse 14 :

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।  
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ १४ ॥

bhavagrahyam anidakhyam bhavabhavakaram sivam ।  
kalasargakaram devam ye vidus te jahus tanum ॥ 14 ॥

That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind - realizing Him, the blissful, the incorporeal and the nameless, one is freed from further embodiment. [Chapter 5 – Verse 14]



- What happens to the body when the individual realises the truth? Does he give up his body.
- What is the nature of truth to be realised is described as :

#### a) Bhavagrahyam :

- Truth is known by a heart filled with love / devotion for God, and Guru and faith in scriptures.

#### b) Anidakhyam :

- God does not have particular physical or subtle body. He is formless in his absolute nature.

#### c) Bhavabhavakaram : Sivam

- God is the creator, sustainer and destroyer of this world and always remains as pure Consciousness.

#### d) Kalasargakaram :

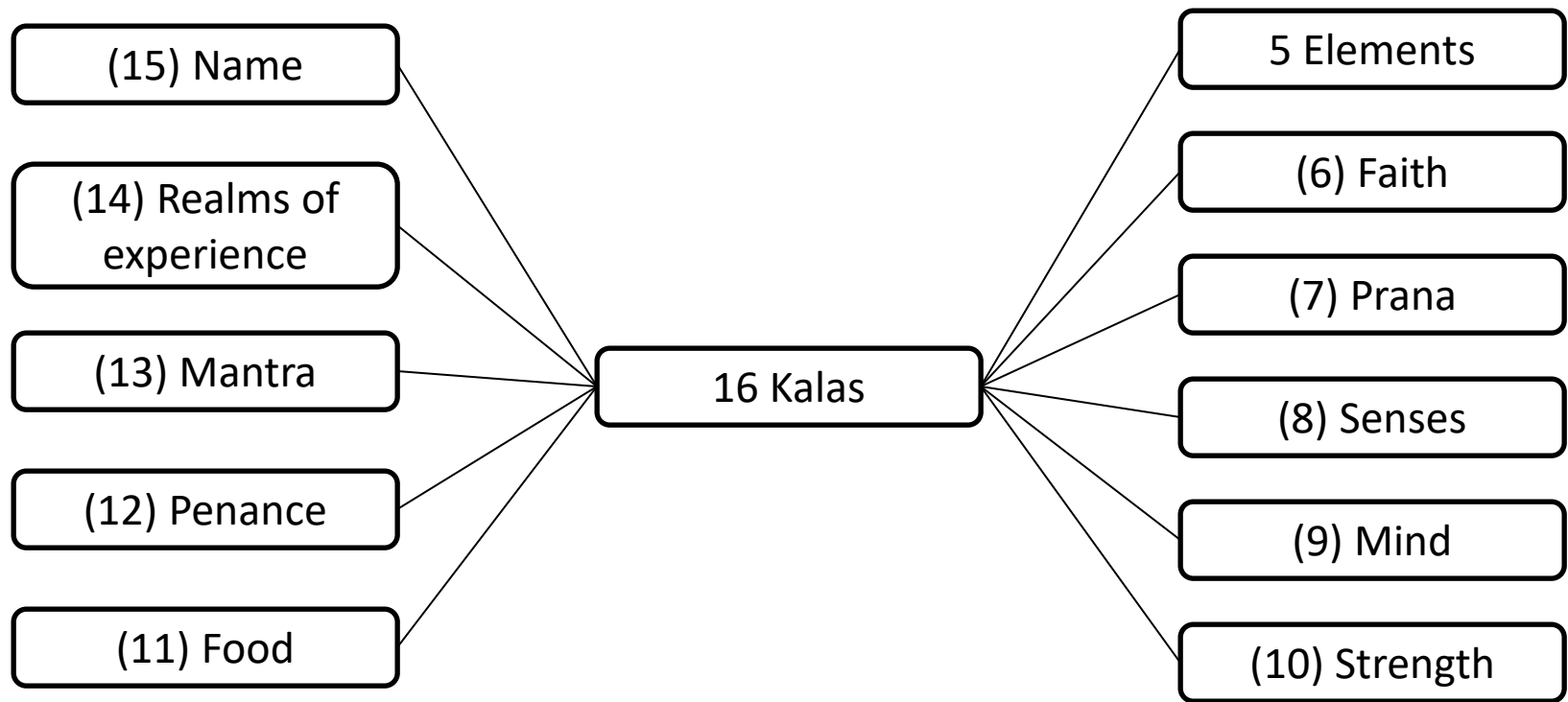
- Projects 16 Kalas.

#### Prasno Upanishad :

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः ।  
अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४॥

Sa praanam-asrijata, praanaat-sraddhaam kham vaayur-jyotir-aapah prithiveendriyam  
mano-annam annaadveeryam, tapo mantraah karmalokalokeshu cha naama cha ॥ 4 ॥

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karma, the World, and in the world the different names also. [VI – 4]



**e) Realised gives up identification with body :**

- God is bodiless.
- **Ignorance :**  
Gives up identification with gross body upon death.  
Comes subtle / causal body (Desires + Vasanas).
- **Wiseman :**  
On death, subtle & causal body merges with total and one is free.  
Individuality merges with infinite truth.  
No-one left to be reborn.

## Chapter 6

### Topics :

- True nature of God, individual.
- Means of liberation.

### Verse 1 :

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।  
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ १ ॥

svabhavam eke kavayo vadanti kalam tathanye parimuhyamanah ।  
devasyaisa mahima tu loke yenedam bhramyate brahmacakram ॥ 1 ॥

Some deluded thinkers speak of Nature, and others of time, as the force that revolves this wheel of Brahman. But really all this is only the glory of God manifested in the world. [Chapter 6 – Verse 1]

- Time, inherent nature, chance fate not cause of creation.
- God is ultimate cause and creation is manifestation of his glory.
- Wheel of creation moves because of god.

### Verse 2 : Important verse

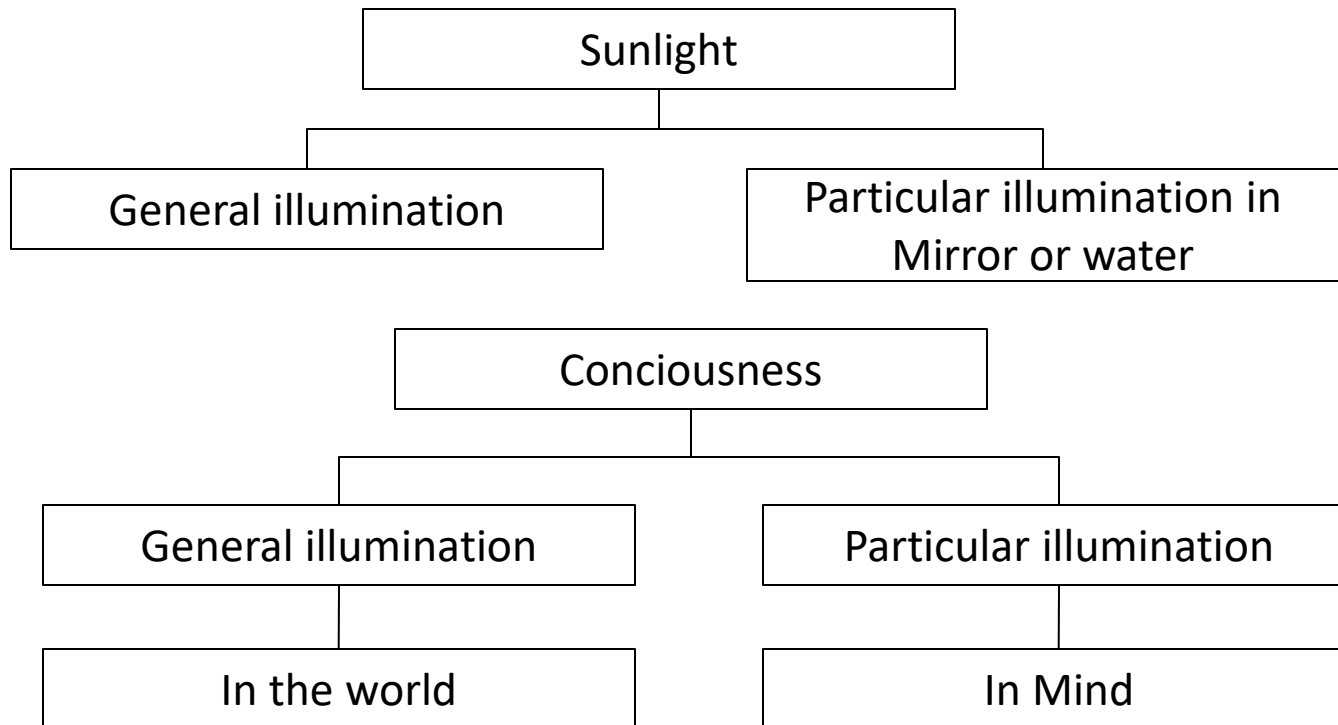
येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद् यः ।  
तेनेशितं कर्म विवर्ततेह पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥२॥

yenavrtam nityam idam hi sarvam jnah kalakalo guni sarvavidyah ।  
tenesitam karma vivartate ha prthivyaptejo'nilakhani cintyam ॥ 2 ॥

It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of times, who is omniscient, who is Pure Consciousness itself, and by whom all this is ever enveloped. [Chapter 6 – Verse 2]

## a) God is existence and consciousness behind creation.

- Prakrti – Material cause
- Existence exists before prakrti.
- God is sentient cause of creation. Consciousness alone illumines all in general and its functioning through the total mind.
- He is Sarvajna (Omniscient), Sarvavit (Knows every individual thought).



## b) Changeless creator of time and qualities :

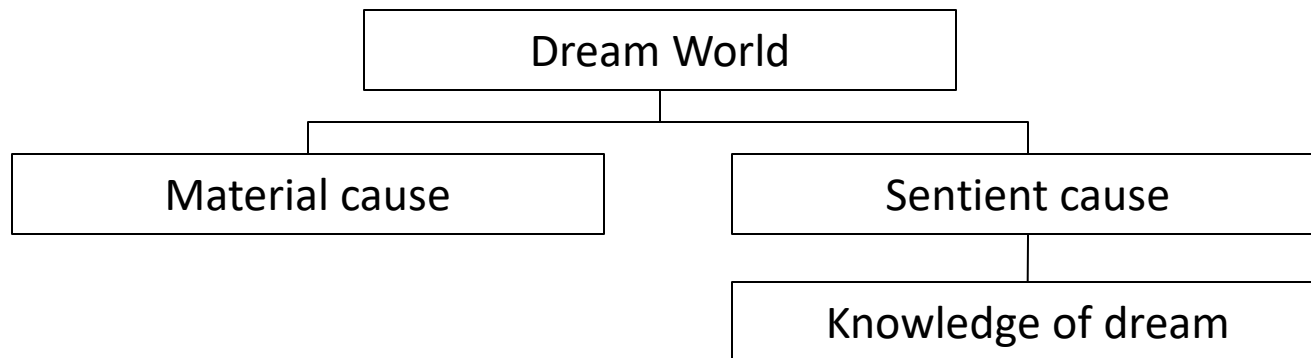
- Time imperceptible factor known through change in objects.
- When our thought changes, or object of thought changes, time is perceived.

- In deep sleep state the thought of absence of objects alone exists and we are unable to perceive the passage of time.
- God is the substratum of all changes which we call time.
- Sarva Kalyana Guna Nidhana treasure house of all attributes and virtues – Omniscient, Omnipotent, Omnipresent, presiding over all actions, giver of all results, compassionate, gracious, forgiving. Abode of all love and Joy which sustains creation.

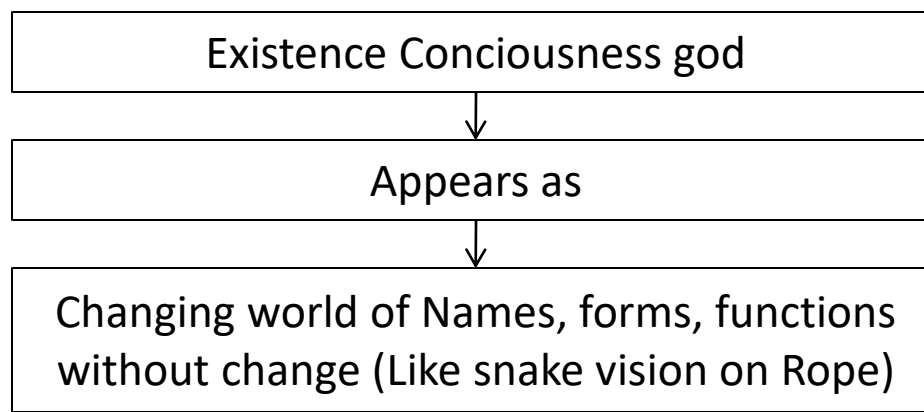
### c) Creation – an appearance (Vivarta)

- When material cause and sentient cause is same, the thing created is illusion.

#### Waking Mind :



- Dream is an appearance.
- God material cause and sentient cause of creation. Therefore creation is an appearance.
- Abinna – Nimitta – Upadana Vivarta Karanam.
- Vivarta means to appear different Viparita Vartanam.



#### d) Contemplation, the means :

- To know the truth as one's own self.

#### Verse 3 : Important

तत्कर्म कृत्वा विनिवर्त्य भूय-स्तत्त्वस्य तत्त्वेन समेत्य योगम् ।  
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ ३ ॥

tat karma krtva vinivartya bhuyas tattvasya tattvena sametya yogam ।  
ekena dvabhyam tribhir astabhir va kalena caivatmagunais ca suksmaih । 3 ॥

After setting the creation in motion and withdrawing Himself from it, He unites the principle of Spirit with the principle of Matter - with one, with two, with three and with eight - through the mere instrumentality of time and their own inherent properties. [Chapter 6 – Verse 3]

- How god creates the world?

#### a) The Grand mixer :

- Verse 2 – God created 5 elements, lacks spirit.
- Without the spirit enlivening matter, creation is lifeless and uninteresting.
- He combines matter and spirit, the inert and sentient and creation comes out.
- Spirit of sentient principle is one alone.

## Prakrti can be seen as :

One	→	God
Two	→	Sentient principle (Vidya) + Matter principle (Avidya)
Three	→	Combines the spirit with Merits, Demerits, Dharma, Adharma of previous creations.
Four	→	Spirit + 3 Qualities of prakrti (Sattva, Rajas, Tamas)
Eight	→	God + Space, Air, Fire, Water, Earth (5 Elements) + Mind, Intellect and I Sense or Ego

- Tat Karma Krtva Vinivartya Buyah.
- Having created world, he withdraws and watches. World then functions automatically in his mere existence and awareness.

## Verse 4 :

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद् यः ।  
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥ ४ ॥

arabhya karmani gunanvitani bhavams ca sarvan viniyojayed yah I  
tesam abhave krtakarmanasah karmaksaye yati sa tattvato 'nyah II 4 II

He gives the start to the creation associated with the three Gunas of Nature, and orders all things. Again, in the absence of the Gunas, He destroys all created objects, and after destruction, remains aloof in His essence. [Chapter 6 – Verse 4]

- Having created world what does he do?

### a) Dissolution follows creation :

- Maya – has qualities of Sattva, Rajas, Tamas.
- Lord with Maya keeps creation going till karmas of Jivas exhausted.
- Fan blades stop moving when electricity is switched.
- God in his absolute nature, nameless and formless existed before creation. He appears as the world and when this appearance disappears, he remains as always, in his absolute pure nature as existence, Conciousness – bliss.
- This is from Gods (Samashti – view).

### b) The return Journey – individual view :

- Vasanas that we are born with creates desires and prompts actions.
- Actions done with ego and egocentric selfish desires alone keep us in bondage.
- Action done as worship of lord purifies the mind.
- They exhaust existing vasanas and do not create new Vasanas (Called Karma Yoga).

### Gita :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥ ९.२७ ॥

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me.  
[Chapter 9 – Verse 27]

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।  
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥ ९.२८ ॥

Thus, shall you be freed from the bonds of actions yielding good and evil fruits ; with the mind steadfast in the yoga of renunciation and liberated, you shall come unto Me.  
[Chapter 9 – Verse 28]



- Purified mind alone turns within.
- Individual cuts knots of ignorance and abides in self.

## Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah,  
kshiyante casya karmani tasmin drste paravare ॥ 8 ॥

When He is seen both in the higher and the lower, the knots of his heart becomes untied ; all doubts are dispelled ; and all his Karma-s is consumed. [II – II – 8]

How vasanas get exhausted?

With Age

Some by right  
thinking

Many by dedicated  
actions

All by knowledge of  
truth

- How we come to know vasana is exhausted?
- When our dependence on object vanishes, there is no more craving to gain it or an excitement or thrill on gaining it, or desire to repeat the pleasure.

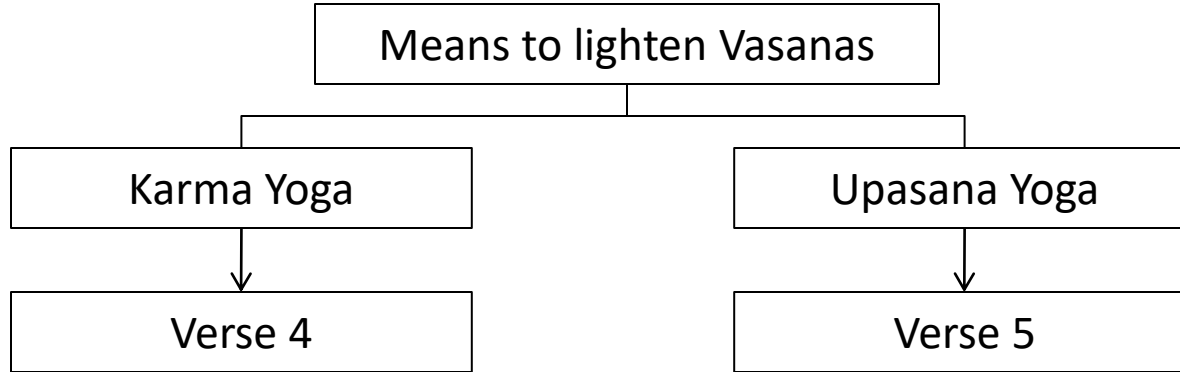
## Verse 5 :

आदिः स संयोगनिमित्तहेतुः परत्रिकालादकलोऽपि दृष्टः ।  
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥

adih sa samyoganimittahetuh paras trikalad akalo 'pi drastah I

tam visvarupam bhavabhutam idyam devam svacittastham upasya purvam II 5 II

By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time. [Chapter 6 – Verse 5]



### a) God unites (Sam yoga – Nimitta – hetuh)

- Primordial being is cause of all
- God unites matter with spirit in the world.
- Unites action with the results.
- Doer with enjoyer of the Result.
- God is love and love is the greatest uniting factor between 2 objects or beings.
- Connects us with him through self knowledge and self realisation.

## b) God is Adorable (Idya) :

- God is seated in our hearts as our own self. Most loved and adored.

## c) Worship and meditation :

- Always remember him.
- “Sva chittam stham”. Keep him in our memory.

### • Upa – Asana :

Being near God, connected through thought, word and deed.

- Through realisation become one with him.

## Verse 6 :

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।  
धर्मावहं पापनुदं भगेशं ज्ञात्वाऽत्मस्थममृतं विश्वधाम ॥ ६ ॥

sa vrksakalakrtibhih paro 'nyo yasmat prapancah parivartate 'yam I  
dharmavaham papanudam bhagesam jnatvatmastham amrtam visvadhama II 6 II

Knowing Him who is the origin and dissolution of the universe - the source of all virtue, the destroyer of all sins, the master of all good qualities, the immortal, and the abode of the universe - as seated in one's own self, He is perceived as different from, and transcending, the tree of Samsara as well as time and form. [Chapter 6 – Verse 6]

- How do we become immortal?

## a) Beyond and different :

- Beyond – Not affected by world
- Different – Not finite and has no characteristics of the world.
- World – Pra – Pancha – Made of 5 elements.

- Mulam of samsara Vrksa (tree worldly existence).
- Conditioned by time, space, and function.

## b) Remover and bestower :

- Removes – sins
- Bestows – Virtues & fragrance of self / god is enjoyed.
- Lord of 6 fortunes chapter 3 – Verse 11.

देवान्भावयतानेन ते देवा भावयन्तु वः।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

With this, you do nourish the gods and may those devas nourish you ; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

- God bestows self knowledge on the deserving and makes the individual immortal.

## Verse 7 :

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।  
पतिं पतीनां परमं परस्ताद् - विदाम देवं भुवनेशमीड्यम् ॥ ७ ॥

tam isvaranam paramam mahesvaram tam devatanam paramam ca daivatam I  
patim patinam paramam parastad vidama devam bhuvanesam idyam II 7 II

May we realize Him - the transcendent and adorable master of the universe - who is the supreme lord over all the lords, the supreme God above all the gods, and the supreme ruler over all the rulers. [Chapter 6 – Verse 7]

- God's absolute nature is realised as lord of the universe.

## a) Supreme ruler : (Isvaranam param maheshwaram)

- Isvara means Ruler (King, Sultan, President, Prime Minister, Lion, Svarga Loka – Indra, Lord Brahma – Creator, Lord Vishnu – Sustainer, Lord Siva – Destroyer).
- All enjoy a part of Lordship and power.
- God is supreme Ruler.

## b) Chief deity (Devatanam Param daivatam)

33 Crore

Deity / Devata	Function
Ashvini Kumar	Hearing
Kula Devata	Family
Ganga Devi	Ganga
Himavan	Himalayas
Agni	Agni

- Were it not for God, fire could not burn, nor the wind blow.
- We invoke the blessings of these deities to help us function well and they intern worship God for strength and ability to function.

## c) Suprem Lord (Patim patinma Paramam) :

- Pati – One who protects / guides dharma, righteousness.
- Manu – soul – takes care of Dharma in each manvantara, who appoints dakṣa – prajāpati.

## Vishnu Sahasranam :

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।  
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ २ ॥

pūtātmā paramātmā ca muktānāṃ paramā gatiḥ ।  
avyayaḥ puruṣaḥ sākṣī kṣetrajña'kṣara eva ca ॥ 2 ॥

One whose nature is purity/who is purity. He who is the supreme one and the Atman. The highest goal of the liberated ones. One for whom there is no decay. One who abides in the body or pura. One who witnesses everything. The knower of the field or body. He who is without destruction. [Verse 2]

## Vishnu Sahasranam :

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।  
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ १० ॥

sureśaḥ śaraṇaṁ śarma viśvaretāḥ prajābhavaḥ ।  
ahaḥ samvatsaro vyālaḥ pratyayaḥ sarvadarśanaḥ ॥ 10 ॥

The lord of the Suras or Devas. It can also mean the greatest of those who bestow good. One who removes the sorrows of those in distress. One who is of the nature of supreme bliss. The seed of the universe. He from whom all beings have originated. Luminous one. As Time is a from of Vishnu, He is called Samvasara or a year. Being ungraspable like a serpent, He is called Vyalah. One who is of the nature of Pratiti or Prajna (consciousness). One with eyes everywhere. As the Lord has assumed all forms, the eye-sight of all beings is His. [Verse 10]

### Question : Yudhishtira to Bhishma Pitamaha

- Who is the one supreme God, whom we should worship.

### Answer :

- Worship that God who is the chief diety and the imperishable Lord of all beings.

### Verse 8 :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।  
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate ।  
parasya saktir vividhaiva sruyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

- What does God do that makes him the Lord of all?

### a) He has no body or senses : (na Tasya karyam Na karanam)

- God's greatness is not dependent on what he does or what he has (Akarta).
- He is great because he is what he is.
- He has no Karyam, duties being full and complete. No need for Karanam. We are incomplete and need Karanam to feel fulfilled and do something.

### b) None equal or greater (Na tat-samaha – ca Abhyadhikah)

Gita :

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।  
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४.१९ ॥

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a Sage. [Chapter 4 – Verse 19]

- God is Incomparable.
- Ravana thought he was God and got killed.

### c) Gods natural powers (Svabavaki) :

- Electricity has unmanifest power to rotate, illumine.
- Gods power manifests as the ability to see, hear, to know, energise, function through body and mind.
- This is Gods Maya Sakti – Prakrti.
- Gods power remains with him in full measure.

### d) Knowledge, strength and action : (Jnana – Bala – Kriya)

- Required for individual and nation (Given by God).

## Verse 9 :

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।  
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

na tasya kascit patir asti loka na cesita naiva ca tasya lingam I  
sa karanam karanadhipadhipo na casya kascij janita na cadhipah II 9 II

No one in the world is His master, no has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.  
[Chapter 6 – Verse 9]

### a) Na Tasya pati na Isita :

- No master like the Lord.
- Protector and controller (Anisa).
- Supremely independent God controls his power and power doesn't control him.
- I remain in the control of my devotee (Bhagavatam).

### b) Na Tasya Lingam :

- God has no sign or indication to recognise him.
- God is revealed only to those to whom God reveals himself.

### c) Sa Karanam Karanadipa – Adhipah :

- He is both cause and master of all living beings.
- Individual employs Karanam to function in this world, not a master.
- God is the master.



#### d) Na Tasya Kascit Janita :

- Who created God - wrong question.
- He is ultimate cause never effect.
- Svayambu.

#### Verse 10 :

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।  
देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम् ॥१०॥

yas tantunabha iva tantubhih pradhanajaih svabhavatah I  
deva ekah svam avrnoti sa no dadhad brahmapyayam II 10 II

May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman! [Chapter 6 – Verse 10]

- Prayer for Abidance in truth / God.

#### a) God is the web – Master :

- Lord covers himself with Prakrti (Products of Nature – Maya Shakti), like spider covers itself with web.
- Spider weaves a web from its own secretions. Fine threads come from its navel. He makes a beautiful web and covers behind it. Once the insect is trapped, it swallows the insect and the web.
- God creates world with his own mana shakti – Pradhana – seed of entire creation.
- Maya shakti – prakrti covers the Lord.
- Individuals caught in the web. Unable to see him.

## b) Prayer – Sa no dadhat – brahma apayam :

- Like spider who swallows insect O' Lord grant us absorption in truth.
- May our ego that separates us, from you merge in you.
- Apple eaten doesn't regain its original form.
- We abide in you – the truth which is our own self.

## Verse 11 : Important Mantra for Meditation

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।  
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I  
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

## a) One God (Eko devah)

- Ekah – that which goes everywhere.
- Eti sarvatra gachhati iti ekah.
- One is present in all numbers.

$$0 = 1 - 1$$

$$1 = 1$$

$$2 = 1 + 1$$

- All counting begins with one.

- It is the substratum of all numbers.
- God = one = substratum of creation.

**b) Hidden in all beings (Sarvabhutesu gudhah) :**

- God appears hidden because we are looking outside not within.

**c) All pervading God is the inner self (Sarvavyapi Sarva butantaratma) :**

- God lives as the self in all of us. God not far or near, all pervading and can be seen everywhere.
- Only when we see him as our own self, we are able to recognise him as the self of all.
- What does he do within us?

**d) God the witnessing consciousness (Saksi ceta) :**

- Saksi – illumines itself and illumines all others without any aid.
- God illumines all thoughts impartially and does not need external light or internal thoughts to illumine himself or others.
- Enlivens body, senses, and mind with life, vitality and knowledge by his mere presence.

**Drk – Drishya viveka : Verse 5**

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः ।  
तं विश्वरूपं भवभूतमीदृश्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥

adih sa samyoganimittahetuh paras trikalad akalo'pi drstah  
tam visvarupam bhavabhutam idyam devam svacittastham upasya purvam || 5 ||

By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time. [Verse 5]

## Gita :

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७.९ ॥

I am the sweet fragrance in earth and the brilliance in fire,  
the life in all beings and I am austerity in the austere.  
[Chapter 7 – Verse 9]

- “I am life in all beings”.

### e) Attributeless one – Kevalo Nirgunah :

- God is one without a second, free from any difference, undivided, indivisible, partless and complete.
- Unconditioned by time, space and objects which have qualities and properties.
- Knowledge, love, peace, Joy are not Gods qualities but are his nature.
- Peaceful mind – quality of mind.
- Absence of all agitations = Peace = Nature of self.
- Finitude = sorrow
- Infinitude = Nature of truth = Bliss.
- Famous phrase = “Saksi, Ceta, Kevalo Nirgunasca” – Indicates nature of truth.

### Verse 12 :

एको वशी निष्क्रियाणां बहूना- मेकं बीजं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीरा- स्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

eko vasi niskriyanam bahunam ekam bijam bahudha yah karoti ।  
tam atmasthamye 'nupasyanti dhiras tesam sukham sasvatam netaresam ॥ 12 ॥

Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive many, and who makes the one seed manifold - to them belongs eternal happiness, and to none else. [Chapter 6 – Verse 12]

## a) Wake up call :

- During pralayam.
- Living beings (Jivas) along with vasanas (latent tendencies) go into dormant state along with all realms of experiences and the elements.
- Unmanifest condition called samya avasta – Qualities of Sattva / Rajas / Tamas – balanced. This is primordial seed.
- By the will of God, the elements, the realms of experiences, and living beings come into being.
- God wills and enters all beings enlivening hem.

## Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च ।  
सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥

*so'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrstva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam caniruktam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati. [3]*

He desired, 'I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.' [II – VI – 3]

- Wake up call of God = Ripening of vasanas – Jivas start journey assuming different bodies – different worlds.

## b) True awakening :

### Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;  
Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

- Wise men see god in their heart and enjoy everlasting bliss which is true awakening.

## c) True happiness :

### Gita :

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।  
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८.३६ ॥

And now hear from Me, O best among the Bharatas, of the threefold pleasure, in which one rejoices by practice and surely comes to the end of pain. [Chapter 18 – Verse 36]

- Puts end to sorrow permanently.
- We think by getting & Y, Z.
- We will be happy but after getting it Joy fades and we start looking for a, b, c till we find Lord in our hearts.

## Verse 13 : Important

नित्यो नित्यानां चेतनश्चेतनाना- मेको बहूनां यो विदधाति कामान् ।  
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman I  
tat karanam samkhyayogadhigamyam jnatva devam mucyate sarvapasaih II 13 II

He is the eternal among the eternal, and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline. [Chapter 6 – Verse 13]

- We are always looking for forever relationships.

### a) God is forever – (Nityo Nityanam)

- Ant's life Human life, Lord Brahma – Sun – Moon – Star – galaxies – five elements seem eternal, relatively.
- Jiva – who owns and disowns body goes on forever.
- World in manifest or unmanifest state for ever....
- There seem to be many eternal factors in creation – with what should we form a forever relationship?
- Everything born in time or conditioned by time and is therefore ever changing even though appears to exist for ever (Nitya Pravaha).
- God / Kutasta / Anvil is the truly changeless for ever.

### b) God is life (Cetanas – Cetananam) :

- God is the one Consciousness enlivening the body, senses and mind he manifests as life in all beings.

## Gita :

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७.९ ॥

I am the sweet fragrance in earth and the brilliance in fire,  
the life in all beings and I am austerity in the austere.  
[Chapter 7 – Verse 9]

- We do not live because of oxygen or food, but on some other factor on which both depend.

## Katho Upanishad :

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।  
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

**Na pranena na apanena, martyo jivati kascana,  
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥**

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live. [II – II – 5]

## c) God is the wish fulfiller :

- God fulfills desires of everyone.

## Gita :

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।  
लभते च ततः कामान्मयैव विहितान्हितान् ॥ ७.२२ ॥

Endowed with that faith, he engages in the worship of that devata and from it, he obtains his desire fulfillments ; all these being ordained by Me (alone). [Chapter 7 – Verse 22]

- We are instruments for his divine will.
- He is Kalpa Vrksa (Wish fulfilling tree), Kama – dhenu (Wish fulfilling cow), Cintamani (Wish fulfilling crystal) all put together.



## d) Realise through Sankhya Yoga :

- Path of knowledge.
- Discrimination between self, non-self.

### Verse 14 :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih ।  
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 14 ॥

The sun does not shine there ; neither the moon, nor the stars. There these lightnings shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

- Arati Mantra – also in Katho Upanishad and Mundak Upanishad.

### Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

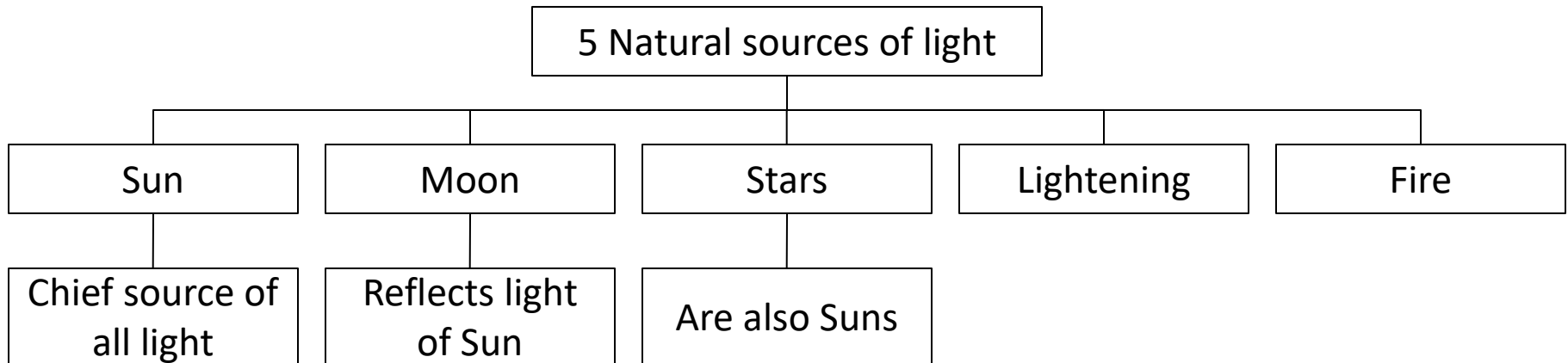
### Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine - how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

### a) None can illumine God / truth :



- Earth as planet was part of Sun. All are effects – cannot illumine cause.
- Grand child can't see marriage of parents.
- Known can't know the knower.
- God is the Consciousness that illumines all the seen and seen can't know the seer.

S. No.	Instrument	Presiding deity	Function
1.	Eyes	Sun	Can't see
2.	Mind, Intellect, memory, I – sense	Moon	Can't think
3.	Speech, organs of action	Fire	Can't describe

### b) Significance of Arati :

- How can the light of Arati illumine God?
- Arati light illumines the form of God.

- God is always in our heart even when not seen due to darkness of ignorance.
- Light of lamp represents knowledge – Akhandakara Vritti – “I am infinite” – dispels ignorance than I am the body or I am finite.
- Once darkness is dispelled, the self shining God / truth is realised as ones own self.
- The thought, I am infinite truth cannot illumine the truth but removes the ignorance I am finite.
- Self is self shining, self evident and is the light In which we see our dream, the light that illumines the absence of all thoughts in deep sleep, and the thoughts of knowledge and ignorance of objects and the self.
- All exist and function only in the light of god / truth.
- We pray – may I gain such divine knowledge. This light which revealed his form, may it purify and divinise my vision and thoughts. (We put our hands over the light of the lamp and touch our eyes and head).

### Verse 15 :

एको हंसः भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।  
तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १५ ॥

eko hamso bhuvanasyasya madhye sa evagnih salile samnivistah I  
tam eva viditvati mrtyum eti nanyah pantha vidyate yanaya II 15 II

The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation. [Chapter 6 – Verse 15]

- There is no other way of realisation.

## a) God as fire in water : (agnih salile sannivistah)

- Fire cause of water, always present in water.
- God – cause of all, subtlest, present in gross, subtle elements and world.
- God present in primordial waters as fire, the one who takes us forward (Agre Nayati).
- **Shankara :**

When our mind becomes pure like water, fire of knowledge burns ignorance and Lord shines within as the self.

## b) No other way to realisation : (Nanyah pantha vidyate yanaya)

- Same in Chapter 3 – verse 8.

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।  
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedaham etam purusam mahantam adityavarnam tamasah parastat  
tam eva viditvati mrtum eti nanyah pantah vidyate yanaya || 8 ||

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [III – 8]

Bondage / Effect	Cause
<ul style="list-style-type: none"><li>- Sorrow</li><li>- Finitude</li><li>- Stress</li></ul>	<ul style="list-style-type: none"><li>- Ignorance of our infinite Nature</li></ul>

- Realisation only by self knowledge irrespective of caste, creed or religious practices.

## Verse 16 : Gods Nature

स विश्वकृद् विश्वविदात्मयोनि-ईः कालकालो गुणी सर्वविद्यः ।  
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

sa visvakrd visvavid atmayonir jnah kalakalo guni sarvavidyah I  
pradhanaksetrajnapatir gunesah samsaramoksasthitibandhahetuh II 16 II

He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and he is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance. [Chapter 6 – Verse 16]

### a) Creates all, knows all :

- Sa visvakrt, visvavid
- Being all, knows all.

### b) Self created, knows all :

- Atmayonir Jnah
- His knowledge is causeless, pure Consciousness.

### c) Creator of time, endowed with all virtues, knows all

- Kalakaro – kuni
- Sarva vidyaha
- Creates all knowledge and is also illuminator, knower.

## Gita :

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।  
वेदैश्च सर्वैरहमेव वेदो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the vedas ; I am indeed the author of the vedanta, and the “knower of the vedas” am i. [Chapter 15 – Verse 15]

#### d) Lord of matter and spirit, controller of Sattva / Rajas / Tamas.

- Pradhana – Kshetrajna, patir – gunesa, controls all bodies, individuals – Kshetrajna that wields the 3 bodies through Sattva / Rajas / Tamas – which he controls.
- Gunesa – Lord of all virtues beauty, vitality, memory.

#### e) Cause of liberation, continuation, bondage :

- Samsara – moksa – sthiti – bandha hetuh.
- Cause of worldly existence.

Vidya Maya	Avidya Maya
- Sattva guna liberates	- Ignorance caused by Rajo and Tamo guna keep's one in bondage.

Father with Mask	Father without Mask
Cause of sorrow	Cause of Joy

Not knowing god	Knowing god
Cause of Bondage	Cause of Liberation

## Verse 17 :

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।  
य ईशोऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ॥ १७ ॥

sa tanmayo hy amrta isasamstho jnah sarvago bhuvanasyasya gopta ।  
sa ise asya jagato nityam eva nanyo hetur vidyata isanaya ॥ 17 ॥

He is the soul of the universe, He is immortal, and His is the rulership. He is the all-knowing, the all-pervading, the protector of the universe, the eternal ruler. None else is there efficient to govern the world eternally. [Chapter 6 – Verse 17]

- What worries ends by knowing nature of God?
- Knowing an experienced driver behind the car, we drop our worries. Lord is immortal, omniscient, omnipotent, omnipresent, protector of the world.
- Rules, control and protection of the Lord alone are eternal.
- Leaving the problems to him, our worries and fears end.

## Verse 18 & 19 : (Important verse)

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।  
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥  
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।  
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।  
tam ha devam atmbuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥  
niskalam niskriyam santam niravadyam niranjanam ।  
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 – Verse 18 & 19]

## Verse 18 : (Important verse)

- Having realised God alone, can liberate us from bondage seeker now takes refuge in him.

### a) God the first Guru :

- God alone liberates – chapter 6 – Verse 16
- Knowledge alone liberates – Chapter 6 – Verse 15
- God in his absolute nature is pure existence, consciousness, Bliss with no time, space, mind or instruments to teach the knowledge.

### Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।  
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta  
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha || 1 ||

Of the Gods, Brahmaji, the creator and the protector of the universe, was self-born first. He gave out the knowledge of reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

### Kaivalyo Upanishad :

ॐ अथाश्वलायनो भगवन्तं परमेश्ठिनमुपसमेत्योवाच ।  
अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां सदा सद्भिः सेव्यमानां निगूढाम् ।  
ययाऽचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान् ॥ १ ॥

om athāśvalāyano bhagavantam paramēṣṭhinam upasametyovāca |  
adhihi bhagavanbrahmavidyāṁ varīṣṭhāṁ sadā sadbhiḥ sevya-mānāṁ nigūḍhām |  
yayā'cirātsarvapa-pam vyapohya parātparam puruṣam yāti vidvān || 1 ||

Thereafter the sage Asvalayana approached Brahmaji, the revered grandsire and said, "Oh Lord! Please teach me brahma-vidya, self-knowledge, which is the noblest and is always resorted to by the good people, which is the highest secret, and by knowing which the learned ones cross all sins before long and reach the highest purusa. [I – 1]



- Lord Visnu – sleeping on thousand leaved serpent in the milky ocean is God in his absolute nature. Lotus emerges from his navel and lord brahma with 4 heads facing 4 directions is seen sitting with vedas in his hands.

**b) God is illuminator of self knowledge (Atma – buddhi Prakasam)**

- Seeker with practice in meditation finally realises – “I am the infinite self”.
- Flow of thoughts when turned towards God is purifying.
- When we feel happy, we attribute it to an external source like Good music, food.
- But actually the peace and Joy experienced is because - thoughts have for that brief moment turned inwards.
- God / truth is the illuminator of all our thoughts and he alone graces our enlightenment.

**c) True seekers surrender (Mumuksur vai saranam Aham prapadye) :**

- Mumuksu is one who desires to liberate himself from the cycle of birth and death, all finitude, Joys and sorrows of worldly existence here and now.
- He sees limitation of all worldly pleasures and possessions and wants to free himself from finitude (Nachiketa / Ashvalayana).
- I am limited in my abilities and efforts but with infinite desires. You are all capable and compassionate. I surrender to you. I seek refuge in you. Guide me and help me to go beyond Maya.

## **Verse 19 : Important**

- What does surrender mean?
- Live according to gods will, surrender to nameless, formless, attributeless God, is to give up the 'I' notion ego that separates us from God and become one with him. It is to become his nature.

### **a) Actionless, peaceful, pure (Nishkriyam, Santam, Niranjanam)**

- Mind – Becomes agitated by desires.  
Becomes peaceful when desires fulfilled.
- Ignorance in the unmanifested state (good or bad vasanas) express as desires in the mind and actions through the body.
- God / truth is beyond gross body (actionless) and subtle body – therefore all peace and causal body therefore free from ignorance and vasanas.

### **b) Partless and blameless (Niskalam, Niravadyam)**

- That which has name, form, and quality is subject to growth, imperfection or blemishes.
- God remains blameless and blemishless.

### **c) Like smokeless fire (Dagdha – Indhanam iva analam)**

- God is light of Consciousness, free of any extraneous factors or their qualities like smokeless fire.
- Fire is covered by smoke, smell of burning fuel, crackling due to gravins, flickering due to air.

#### d) The bridge to immortality (Amrtasya param setum)

- I surrender my ego and finitude and remain in immortal truth. Knowledge is the bridge to realise immortal god.

#### Verse 20 : Important

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।  
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

yada carmavad akasam vestayisyanti manavah I  
tada devam avijnaya duhkhasyanto bhavisyati II 20 II

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.  
[Chapter 6 – Verse 20]

#### No other way :

- Knowing god or realising god is the only way to end sorrow.
- Can you roll up the sky like a carpet?
- **Saint tulsidas :**

O' My mind why are you wandering hither and thither and struggling so much to end sorrow. You can never be happy by turning away from Lord Sri rama.

#### Sukadeva :

- You can't get butter by churning water.
- We will never be happy without God.
- Sorrow not caused by money, power, pleasures, comforts.
- If so, those who are wealthy, powerful, indulgent and comfortable should all be happy. But we see that they too are searching for happiness.

## Verse 21 :

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।  
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ २१ ॥

tapahprabhavad devaprasadat brahma ha svetasvataro 'tha vidvan I  
atyasramibhyah paramam pavitram provaca samyag rsisanghajustam II 21 II

Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers. [Chapter 6 – Verse 21]

- How did Svetasvatara Rsi attain realisation?
- By having perfect mastery over his senses he realised. (By power of penance and grace of Lord).

### a) By the power of penance (Tapah Prabhavati).

- Penance = Concentration of the senses and the mind.
- Sa Asrama vihita karma – doing ones duty is also tapas.
- Physical, verbal, mental austerity is penance.
- He then employed them for reflection and meditation on truth.

### b) By grace of God (Deva – Prasadat)

## Gita :

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९.२ ॥

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

- No other purifier than self knowledge.
- Puts an end to sinner – the ‘I’ sense which would otherwise sin again.
- Truth is beyond all attributes of body and mind and hence we have to become atyasrami (Stop identification being Ahankara).

## Verse 22 :

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।  
नाऽप्रशान्ताय दातव्यं नाऽपुत्रायाशिष्याय वा पुनः ॥२२॥

vedante paramam guhyam purakalpe pracoditam I  
naprasantaya datavyam naputrayasi syaya va punah II 22 II

this highest mysticism, expounded in the Vedanta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not a worthy son, nor to an unworthy disciple. [Chapter 6 – Verse 22]

- Who should get the knowledge?

### a) Vedanta Paramam Guhyam :

- Self knowledge is called Vedanta or Upanishad.
- Not known by perception or rationalisation.

### b) Purakalpe Pracoditam :

- This knowledge taught in earlier cycles of creation.

### c) Aprasantaya :

- One who is restless, agitated should not be given this knowledge.

## Katho Upanishad :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।  
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,  
Nasanta-manaso va'pi, prajnane-naina-mapnuyat ॥ 24 ॥

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [I – II – 24]

## Verse 23 :

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।  
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

yasya deve para bhaktir yatha deve tatha gurau ।  
tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]

- What is the sure way of gaining this knowledge?

### a) Yasya deve para Bakti :

- I can be known through supreme devotion.

## Vivekchoodamani :

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।  
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ 31 ॥

*mokṣakāraṇasāmagryāṁ bhaktireva garīyasī ।  
svasvarūpānusandhānaṁ bhaktirityabhidhīyate ॥ 31 ॥*

Among the means and conditions necessary for liberation, devotion (bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion. [Verse 31]

## Gita :

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८.५५ ॥

By devotion he knows Me in essence, what and who I am ;  
then, having known Me in My essence, he forthwith enters  
into Me – the Supreme. [Chapter 18 – Verse 55]

### b) Yatha deve tatha gurau :

- God, Guru, self are one truth. Isvaro Guru atmenti mukti bheda vibhagine.
- Guru reveals god we should have the same devotion for guru as we have for God.

## Important Verses :

### Chapter 5 – Verse 2

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।  
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

yo yonim yonim adhitisthaty eko visvani rupani yonis ca sarvah  
rsim prasutam kapilam yas tam agre jnanair bibharti jayamanam ca pasyet ॥ 2 ॥

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom. [Chapter 5 – Verse 2]



## Chapter 5 – Verse 7

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता ।  
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

gunanvayo yah phalakarmakarta krtasya tasyaiva sa copabhokta  
sa visvarupas trigunas trivartma pranadhipah samcarati svakarmabhih || 7 ||

Only he who gets attached to the pleasureable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a results of his own deeds. [Chapter 5 – Verse 7]

## Chapter 5 – Verse 9

बालाग्रशतभागस्य शतधा कल्पितस्य च ।  
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

valagrasatabhagasya satadha kalpitasya ca  
bhago jivah sa vijneyah sa canantyaaya kalpate ॥ 9 ॥

That individual soul is as subtle as a hair-point divided and sub-divided  
hundreds of times. Yet he is potentially infinite. He has to be known.

[Chapter 5 – Verse 9]

Chapter 5 – Verse 10

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।  
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥ १० ॥

naiva stri na puman esa na caivayam napumsakah  
yad yac chariram adatte tena tena sa yujyate ॥ 10 ॥

He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that. [Chapter 5 – Verse 10]

## Chapter 5 – Verse 1

सङ्कल्पनस्पर्शनदृष्टमाहग्रासाम्बुवृष्ट्यात्मावष्टाद्धजन्म ।  
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥ ११ ॥

samkalpanasparsanad rstimohair grasambuv rstya catmavivrddhijanma  
karmanugany anukramena dehi sthanesu rupany adhisamprapadyate ॥ 11 ॥

By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink. [Chapter 5 – Verse 11]

## Chapter 5 – Verse 12

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।  
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥

sthulam suksmani bahuni caiva rupani dehi svagunair vrnoti

kriyagunair atmagunais ca tesam sa myogahetur aparo 'pi drstah ॥ 12 ॥

The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another. [Chapter 5 – Verse 12]

## Chapter 6 – Verse 2

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद् यः ।  
तेनेशितं कर्म विवर्ततेह पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥२॥

yenavrtam nityam idam hi sarvam jnah kalakalo guni sarvavidyah  
tenesitam karma vivartate ha prthivyaaptejo'nilakhani cintyam ॥ 2 ॥

It should be known that energy assumes various forms such as earth, water, light, air and ether at the common of Him who is the master of Gunas and the maker of time, who is omniscient, who is Pure Consciousness itself, and by whom all this is ever enveloped. [Chapter 6 – Verse 2]

## Chapter 6 – Verse 5

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः ।  
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥

adih sa samyoganimittahetuh paras trikalad akalo 'pi drstah  
tam visvarupam bhavabhutam idyam devam svacittastham upasya purvam ॥ 5 ॥

By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time. [Chapter 6 – Verse 5]

## Chapter 6 – Verse 8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।  
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate  
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing no achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]



## Chapter 6 – Verse 11

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।  
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma  
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and he is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

## Chapter 6 – Verse 13

नित्यो नित्यानां चेतनश्चेतनाना-मेको बहूनां यो विदधाति कामान् ।  
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman  
tat karanam samkhyayogadhigamyam jnatva devam mucyate sarvapasaaih ॥ 13 ॥

He is the eternal among the eternal, and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline. [Chapter 6 – Verse 13]

## Chapter 6 – Verse 14

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih  
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 14 ॥

The sun does not shine there ; neither the moon, nor the stars. There these lightnings shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

## Chapter 6 – Verse 16

स विश्वकृद् विश्वविदात्मयोनि- ईः कालकालो गुणी सर्वविद्यः ।  
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिवन्धहेतुः ॥ १६ ॥

sa visvakrd visvavid atmayonir jnah kalakalo guni sarvavidyah  
pradhanak setrajnapatir gunesah samsaramoksasthitibandhahetuh ॥ 16 ॥

He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance. [Chapter 6 – Verse 16]

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।  
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥  
यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।  
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

niskalam niskriyam santam niravadyam niranjanam  
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥  
yada carmavad akasam vestayisyanti manavah  
tada devam avijnaya dukkhasyanto bhavisyati ॥ 20 ॥

When men shall roll up space as if it were a piece of hide, then there will be an end of misery without one's cultivating the Knowledge of the Lord, who is without parts, without actions, tranquil, blameless, unattached, the supreme bridge to Immortality, and like a fire that has consumed all its fuel.

[Chapter 5 – Verse 19, 20]